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THE

CHRISTIAN BAPTIST,

PUBLISHED MONTHLY.

EDITED BY

ALEXR. CAMPBELL.

"*Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for you have only one teacher. Neither assume the title of Leader; for you have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

"*What a glorious freedom of thought do the Apostles recommend! And how contemptible in their account is a blind and implicit faith! May all Christians use this liberty of judging for themselves in matters of Religion, and allow it to one another, and to all mankind.*"

Benson.

VOL. VII.

BETHANY:

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CHRISTIAN BAPTIST.

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PREFACE TO THE 7th VOLUME OF THE CHRISTIAN BAPTIST.

THIS is the fourth day of July, the day on which this nation was born, and the day on which Thomas Jefferson and John Adams died. On this day I wrote the preface to the first volume of the Christian Baptist, and it is the day on which I write the preface to the seventh and last volume of this work. On this day the Materialists of the Old World founded the city, and proclaimed the era, of *Mental Independence*. Like the French decree which abolished the christian times and seasons, this new epoch of the Free Inquirers is like to die before its own progenitors.

Every year, natural and political, teems with new and unexpected events. On the thirteenth of April last the king of Great Britain signed the law of emancipation, which broke to pieces the Protestant yoke of proscription, so long fastened on the necks of the Catholic worshippers of the image of St. Peter; and on the same day *Robert Owen*, Esq. and myself commenced a discussion which we have some reason to expect will emancipate some hundreds of the *Free Thinkers* from the chains of their own philosophic *necessity*. How absurd it is to claim the honors of *free thinkers* and *free inquirers* in a world where *circumstances* alone are free from human control, and where free agency and "free will" are aliens from the commonwealth of reason and philosophy, and exiles from the land of New Harmony and the city of *free* inquirers!

The weak heads and the strong heads are likely to become parties in the new war. The strong heads are on the side of the world, the flesh, and the grave: while the weak heads are thinking about heaven, future bliss, and a glorious immortality. The strong heads are pronouncing eulogies upon reason and common sense; while the weak heads are only following the former, and practising the latter. But this pen of mine is too soft in the point, and needs to be mended. We shall therefore apply it to the knife, as the philosopher would say; or, as the man of common sense, we shall apply the knife to it.

I have sharpened my pen; but while it is so well pointed I must not touch the Free Inquirers. Sharp instruments are for hard substances, and therefore we shall proceed to the word *rights*. This word, physically, politically, and morally considered, has had many a sermon preached on it. Some argue that a man has a *right* to be born black—another has a *right* to be born white. One has a right to be a *nobleman* without a *noble* sentiment, a *noble* idea, or a *noble* action. Another contends that he has a right to get drunk when he pleases; and some aver that any class of citizens has a right to go to perdition just in whatever way they please, either under the decent garb of hypocrisy, or in the rough homespun of profanity and vice.

It would be endless to enumerate all the various sorts of the rights *of men, for which there* are many pleaders; or to show by what

sophisms men wish to make their own interests *natural* and *unalienable rights*, and to vindicate with sword and faggot that every thing is right which gives them advantage over others. The Pope has a right to the keys—the King, to the crown—the Bishop, to his tithes—and the Free Inquirer to have no wife, or two, or three, as he pleases. Liberty, too, (what a sweet word!) has her different sects of worshippers and admirers. The King has liberty to sway the sceptre; the High Priest liberty to wear the mitre; the Sceptic liberty to laugh at superstition, and to pity the weak heads; and the Free Inquirer has a liberty to repudiate his wife after the honey moon. But it is right that I should keep to the *rights of man*, as I have proposed to wear out one pen upon them; and it is wrong that I should indulge in this liberty of roaming from theme to theme, as my fancy wanders over the wide fields of speculation.

By glancing at the natural rights of men, I may, perchance, hit upon some of the natural rights of christians.

Whatever the natural rights of men are, they belong to all men naturally; consequently the natural rights of men are equal rights. For whatever belongs to all men naturally, must equally belong to all. To give to others what belongs to them, is a duty we owe them; to withhold from them what belongs to them, is a sin. There can be no favor, donation, or gift, in conferring natural rights upon others; for natural rights cannot be conferred; they belong to man merely because he exists. Now if it be duty to give to others what belongs to them, it is our duty not to invade the rights of others, but to protect and guarantee them.

Whatever a man has received from his Creator it is right for him to preserve. He owes it to Heaven and himself. He is bound by the relation in which he stands to the *donor*, and by the laws of his own constitution to preserve it. And, in the second place, whatever a man has acquired by the consent of the society in which he lives, he has a right to possess and maintain. The former is the principle or basis of natural rights; the latter is the principle or basis of political rights. The former are invariably the same; the latter vary according to circumstances. Man has received certain animal and intellectual endowments. These he has an undeprived right, as respects human society, to possess and retain. To preserve life, to pursue happiness, or to seek food and entertainment for mind and body, is the right and the duty of all men.

Dependance is the lot of the infant man. The new-born infant is necessarily dependant on its parent for support and protection. From dependance naturally arises obligation. Hence gratitude and obedience, or subjection, originate from our circumstances and from nature. Children are not naturally free. They are, and must be, under restraint. This restraint must continue while necessary. The period of its continuance is called minority. Minors are not to decide when this period terminates. This is a question for fathers and seniors to determine. Whenever this restraint is taken off, then liberty of action becomes the right of all who are released. All persons, then, *who are of full age*, are equally free. Of these we say that liberty is *a natural, inherent*, and unalienable right. To preserve life, to form

racter, to acquire property, are the equal rights of all. To de-
life, reputation, and property, is the common and inherent
of all.

ants have rights as well as adults. These rights are to be re-
d. Society owes them certain duties. But if society owes them
hing, it is because of natural rights which they possess. For where
son has no right there is no duty to be performed towards him;
re there is no debt there can be no payment. Sustenance, pro-
n, and education, are the claims of children. Parents owe
all these, or rather society owes them. The reason is, society
once infants, received this sustenance, protection, and educatio
previous society, and can only pay those debts by recognizing
ttending to those rights in others, circumstanced as they once

t the first society were adults, all equally free, independent, and
y; and the rights of infants descending from this first society,
suggested by natural relation and by the law of the Creator.
passions and the feelings of the first parents were the natural
nbribed advocates of the rights of infants. From this general
of the natural, inherent, and unalienable rights of man, and of
s, we wish to argue the necessity of political society providing
e education of every infant born within its precincts. But this
by the way.

igious society is the object of our present concern. Christian
y is composed of infants, or minors, and adults. These, when
ted into the kingdom or commonwealth over which Jesus Christ
les, have certain natural, inherent, and inalienable rights.—
ngst these are the preservation and enjoyment of christian life,
equisition and enjoyment of christian reputation, and the pursuit
pplication of christian wealth. These are the inalienable rights
ristians. They are all born equally free and equally independ-
f foreign agency. They are equally the sons and daughters of
ord Almighty, have an equal and undivided share in the eternal
tance, and are mutually dependent on each other for christian
and prosperity. They are under all the same reciprocal duties
bligations. No citizen of this kingdom is under more obligation
nother to seek its good and promote its prosperity. They may
different talents and opportunities, but the obligation is equal
all to make the same efforts, and contribute to the same extent,
ling to their means. There is no principle in the kingdom
obliges one citizen to spend 365 days in one year, and another
nd only ten days in promoting the interest of the kingdom. In
ngdoms of this world men are taxed according to their property.
aw does not take all from one, and a little or a part from ano-
The proportion is equal, and the obligation to payment is
So in the empire of truth and life: the demands upon each
are the same. If a tenth be required from one, a tenth is re-
l from all: if nothing be required from one, nothing is required
ll. Men may volunteer in any cause beyond the requisitions of
nment; *but never beyond* the wants of society. Volunteers
heir own rewards. But if it be my duty or my privilege to
ught, time, learning, or money, in the service of the Great

King, it is the duty and privilege of every one proportionately to spend time, learning, or money.

No law, but that of love, suggests the principle; and no rule but that of the first disciples, regulates the practice of christians in these particulars. But the rights of christians are just as clear and as inferrable as the rights of man from the same stock of common sense, enlightened by religion; and he that is blind to the rights of christians, is so from choice, and not from necessity.

I now commence a volume which I hope will bring this work to a natural close. I wish to close it, not because it is irksome to me to continue it—not because its readers are decreasing—not because there is less need for the press than formerly—not because my opponents have gained any advantage over me—not because I have run short of matter. No: it is with pleasure I write; and my readers have increased with every volume. I have got a new reader or subscriber for every day since I commenced this publication, now six years. All my readers see that my opponents have dwindled to nothing. Numbers of them are converted to the very sentiments which they opposed before they understood them. But there is need for much yet to be said and written, both on the present, past, and future order of things, and we have much to say. But of this again.

Because of the hurry and despatch necessary to complete the Debate now in press, I cannot issue this volume in the same regular proportions I contemplated, namely, two numbers per month. I intend still, however, to furnish it in six months, and soon to issue the plan and conditions of that work in contemplation. I have devoted my energies to this cause, and will, God willing, prosecute it with perseverance. The prospects of emancipating myriads from the dominion of prejudice and tradition—of restoring a pure speech to the people of God—of expediting their progress from Babylon to Jerusalem—of contributing efficiently to the arrival of the Millennium—have brightened with every volume of this work. To the King eternal, immortal, and invisible, the only wise God our Saviour, we live and die. To him we consecrate the talents, information, means, and every influence he has given us, and, we trust, the day will come when all shall see, acknowledge, and confess that our labors in the Lord are not vain. EDITOR.

July 4, 1829.

RELIGIOUS BEQUESTS, &c.

"*THE love of money is the root of all evil.*" So said an infallible teacher. I believe it in the fullest sense of the word. The day of judgment will, I think, disclose a secret which will astonish millions. It is this—that all sectarianism and sectarian zeal spring from the love of money. I am not now about to show how this can be. But I will say that *legacies for ecclesiastical* purposes are very ill devised expedients for promoting peace on earth and good will among men. They are often roots of bitterness, springing up as *pestilential as* the deadly nightshade, and frequently more deleterious than the open assaults of the foes to the christian faith. I doubt not but the well-intended legacy of Mr. Paulding, of Ken-

ky, has already done more harm, and been productive of more cor, strife, and ill will, than the wisest appropriation of it will ce in a hundred years. And if it could be the means of making ndred preachers of *particular sectarianism*, how much would kind be the better of it? If each one of its beneficiaries should erit the spirit of our good brother, who would shut the doors is synagogue against every one who advocates the all-sufficiency alone-sufficiency of the sacred writings of the Apostles and phets for the teaching, discipline, and edification of the church, at would Kentucky and the world gain from such appropriations money. If it must operate to rivet men in the antiquated pre-ices of dark ages, to secure the rising generation from the liberal it of christianity—I say, it had better be tied up in a bag and ched to an upper millstone, and cast into the sea.

ome of the terms in the following communication I object to, ticularly the term *predestination*. I object to this appropriation t. Although I cannot find in the holy oracles any countenance the dogma of Calvinian predestination, yet I am taught that d predestinated the Gentiles unto the adoption of sons through us Christ and all the saints unto everlasting life. Words, then, ch are in scripture appropriated to express the mind and will God, I do not like to see abused to any sectarian purpose, or ated with disrespect, because others have misapplied them. should discriminate between the terms and their appropriation them, lest when opposing a peculiar and an appropriated sense hem, we may be suspected as opposing them in their legitimate eptation. The same may be said on this much talked of, and y imperfectly understood subject, called "*the operations of the ly Spirit.*"

But is it so, that any congregation in Kentucky has decreed that person except he be just five feet ten inches high, and wears en spectacles shall preach within their brick walls!!! Tell it not Spain! publish it not in Rome! lest the Inquisitors rejoice, lest Cardinals of the Holy See triumph! I will not believe that congregation in Frankfort will decree that neither myself nor one who proclaims the ancient gospel, or advocates the ancient er of things, shall enter their pavilion. No, I will not believe il I see the decree signed in the proper handwriting of the hop and all the members. I must see the autograph itself. I claimed in the Bishop's own house, at his own fireside, to a gregation, and repeatedly to the private circle of his friends and ghbors my most obnoxious principles. And I doubt not were Frankfort again the gates of the new church would open unto of their own accord. And if they did not, who would gain or e by holding the keys!!! I hope yet to proclaim the ancient pel even in Frankfort.

This singular intimation concerning the proscription of the thren Craiths, (I will name them out in full, for they are men ose talents, reformation, zeal, and piety, and actual services to saints and to the public indiscriminately, are of the highest order *hich Kentucky can* boast,) I must think is some way or other

exaggerated. If it be not, it is as ridiculous as a motion that was made some few days ago by a foster child of a celebrated *Rake* respecting myself: "I move," said he, "that this congregation declare *non-fellowship* with Alexander Campbell." And the poignancy of the wit was, that Alexander Campbell rarely travels to the mountains of Pennsylvania, and never asked the mover for any sort of fellowship or hospitality, civil, political, or religious. I view such a motion pretty much in the same light as I would the motion of a musselman who would have it decreed in a mosque that I should never be the Dey of Algiers. For the honor of the fraternity in which this motion was made, I must state that the mover was laughed out of his motion. EDITOR.

Mr. Editor,

SEEING you request that information should be unceremoniously communicated to you from the different sections of the country, I have determined on making the following communication, and leaving it discretionary with you to publish it or not.

The matters involved in it I consider important to this vicinity, however unimportant they may appear to others. I will first premise a few things: it will be remembered by your readers that you have assailed human creeds, which are nothing more than religious politics—the strong fortification of clerical power, tyranny, and domination—the rallying and central point of all who prefer the traditions of the fathers to the traditions of the twelve Apostles. You have also done much towards the *dethronement* of the clergy, and much towards the *enthronement* of the twelve ambassadors: and, as you stated in your letter to Bishop Semple, this constitutes the front of your offending. This is the sum and substance of your heresies: you have denied the operations of the kingdom of clergy, and therefore they are unwearied in their efforts to prove that you deny the operation of God's Spirit. This charge is preferred against you because you maintain that the Apostles first exhibited the gospel testimony: they heard and believed it—then were immersed for the remission of their sins—then were sealed, cheered, and blessed with the gift of the Holy Spirit. In support of this position I refer your readers to the apostolic congregations themselves. First, the Jerusalem congregation—Acts ii. 38. 39. 2. The Samarian congregation—Acts viii. 15 17. 3 The Corinthian congregation—Acts xviii. 8. Many of the Corinthians hearing, believed and were immersed. 4. The Ephesian congregation—Acts xix. 6. Eph. i. 13. Not to mention the many thousands who believed before the Spirit was given, when they saw our Saviour's miracles, these instances are sufficient to show that the Spirit was given to the apostolic churches after faith and immersion. Let him that saith to the contrary produce the proof. All who preach as the apostles did are charged with denying the operation of the Spirit. If the apostles were now upon earth, and were to preach as they formerly did, would they not be charged with denying the operations of the Spirit. They never preached the Spirit to the idolatrous Gentiles, nor mentioned him until after faith and immersion; see Acts xix. 6. Paul preached to the Jews and Gentiles that Christ ought to have suffered, and to have risen from the dead. This was

preaching Christ and him crucified, and was saying nothing but what Moses and the prophets had said before him.

We have become so accustomed to the slanders of the clergy, that when we hear you and your friends charged with denying the operations of the Spirit, we understand that you deny *their* operations; that the Spirit is in them, and through them, and that they have the keys to open and to shut. All who continue stedfast in the apostles' doctrine (among whom are some of our ablest men) are subject to the same slanders, and to worse treatment than you were when through this country, without having the same means of defending themselves; for I do not recollect that any Baptist congregation shut their doors against you when in this country; yet our good brother Noel (as he is styled by the Baptist Recorder) and his church in Frankfort, contrived to shut their doors against the Messrs. C's. who went to fill up Mr. Morton's appointments, who was hindered by indisposition; and it appears that neither this good brother, nor the church, nor any individual of it, is willing to have the honor of this noble deed; for they now skulk off by saying, "The church" (the wood or stone house I suppose) "passed a resolution three years ago, that neither Mr. Campbell nor any of his friends should preach in their house." Thus it seems that they are good predestinarians, as they ordained this act before it came to pass. This is their story; but the current belief is, that after you proved too hard for our good Doctor on the creed question, that he then decreed you should not preach in his house; and last winter, when it was rumored that Mr. Morton was expected in Frankfort, a second decree was passed in his favor; and when he heard last May that the two Messrs. C's. were to accompany Mr. Morton, that he and his secretary of state, and some of the ruling spirits in secret conclave, passed a third decree in their favor. He predestinated in his own mind that the Great Crossing Church should shut their doors against the Messrs. C's. but the Johnsons and other principal members proved themselves not to be predestinarians in this case, and consequently the decree did not pass Our "good brother" decreed that the donation of Mr. Paulding for the education of indigent and religious young men, should be fixed upon the Philadelphia confession of opinions, as the *Will* is said to have been in his handwriting. But this decree was not like that of the Medes and Persians, unalterable.

The indefatigable diligence and the luminous and eloquent orations of Doctor William Richardson, and the determined opposition of others, frustrated this wise purpose. There was also a decree passed by this and other good particular predestinarian brethren, that the first donation of said Paulding, made to our good brother Noel, amounting to four thousand five or seven hundred dollars, should be appropriated exclusively to the benefit of the particulars or predestinarian Baptists, after they heard that said Paulding determined that the donation should be built upon the terms of general union between the Elkhorn and Licking associations, one article of which says, that preaching that Christ tasted death for every man, shall be no bar to communion. This Particular or Licking association grew out of an *individual dispute*, and when one of the parties was defeated they

took shelter under the cool and secure covert of predestinarianism, and charged the other party with Arminianism. Notwithstanding, the Baptist education society, at their last meeting in Versailles, in June, by and with the consent and instruction of the donor, determined that the college should be erected on the terms of general union or liberal principles; it is feared by many that it will, through intrigue and management, prove to be nothing more than a hot-bed of predestinarianism, and that every man who prefers a *divine* creed (the New Testament) to the Philadelphia confession of opinions, will be excluded from the benefit of this liberal donation. When the donation was about to be made, it was supposed that our good brother decreed that the Transylvania University should have the benfit of that money, as he used the president of that institution in procuring and securing the donation, and as it was permanently located, possessed of competent and liberal-minded Baptist instructers, and meriting, as it does, the support and confidence of the western Baptists, and the community at large; but when he discovered that this institution, with its manager, could not be wielded to answer predestinarian and sectarian purposes, it was then decreed that a rival college should be built in Georgetown, a soil and atmosphere happily adapted to the culture of such predestination as terminates in a moderate and liberal inquisition.

As a proof of the liberality, christianity and the orthodox catholicism of this eminently pious people, they have under the administration and auspices of its present chief, appointed a standing committee (inquisition) whose pious business shall be to examine heretics, before they are executed or burnt, or delivered over to Satan to buffet their flesh for the good of their souls; or before they are admitted to behold the greater and lesser mysteries of predestination and effectual calling of the Spirit, exclusive and independent of the Bible, which is a revelation unrevealed to mankind. After "sovereign grace" falls upon and is made known to the elect, and after the Spirit has regenerated them, without any regard to the gospel or his wise and efficacious appointments, he then infuses spiritual life into the lampblack and paper. This almanack, newspaper, this dead letter, this sealed book is unsealed, and this unrevealed revelation is revealed a second time, to the elect only, and they are slowly and regularly initiated into the five sublime degrees of Dort and Westminster, and into all the chivalrous exploits of knight-errantry and Calvinism. There are certain great fundamental points (idols) which the chief of this congregation said the other day in his speech, (after he was defeated by doctor Richardson, in his attempt to have all the young men initiated into these sublime mysteries,) he was not very anxious to have deposited in the Philadelphia *oracles*, provided he could move them about as the Jews did the tabernacle of Moloch, or the Pagans did the image that fell down from Jupiter, by which the craft said they had their wealth. As the priests sold these little silver shrines or images, to those worshippers who lived at a distance, and who could not conveniently *come to Ephesus*, to worship in the temple of Diana; so doctors of divinity and other priests and craftsmen, sell out an explanation of these mysteries of grace, to those who cannot comprehend a

revelation unrevealed, and by this trade they also have their wealth and power—two powerful stimulants to diligence and persecution. All who refuse to subscribe to, or to be initiated into these mysteries of sovereign grace, which can neither be begged nor bought for any but those who were chosen from eternity—for the rest there is no revelation, no operations of the Spirit, no grace, no atonement, no Saviour, no possibility of salvation from the wrath of this Sovereign, who puts his feet upon their necks, and then damns them for not rising up.—All who deny this, deny the operations of the Spirit.

They have been publicly challenged, as I have been informed, in different places, and by different persons, to prove their charge of denying the operation of the Spirit, yet they will not do it, but continue to repeat the slander, and expect to ride down and over these persecuted men, and refuse to publish their meetings for them, and shut thier doors against them upon this slander. When I say 'they,' I mean the good doctor and the old party of particulars, who were defeated by the elder C. twenty years ago; because it is now generally understood that this party is under his command, notwithstanding he professes to belong to the united Baptists, and to be for and against creeds alternately, just as suits his purpose, as you have shown from his own circular letters. He secretly charged the Messrs. C's, upon mere suspicion, with furnishing the materials for the dialogue relative to the Indians being carried to Frankfort; and when they publicly denied it, after hearing of it accidentally, he never attempted to prove their guilt, nor to counteract the slander, nor to make the least concession nor reparation for the injury they had sustained in their reputation, among the people of the Great Crossing, who were much displeased with that dialogue. I wish it distinctly understood, that I do not involve any of his friends in these statements, as he tells them you abuse and persecute them, and as he involves all who are friendly to you in your sins. This proverb shall no more be used in Israel, The fathers have eaten sour grapes and the children's teeth are set on edge: The soul that sins shall die. The father shall not die for the sins of the son, nor the son for the sins of the father. The soul that sins shall die for his own sins—so says Ezekiel, and so says your reader,

R. T. P.

TO THE RELIGIOUS PUBLIC.

THE following QUERIES, for the purpose of promoting a genuine scriptural reformation amongst the sincere professors of christianity, are respectfully submitted to their consideration:—

1. Is not the christian community in a sectarian condition, existing in separate communities, alienated from each other?

2. Is not such a condition the native and necessary result of corruption; that is, of the introduction of human opinions into the constitution, faith, or worship of christian societies?

3. Is not such a state of corruption and division anti-natural, anti-rational, anti-christian?

4. Is it not the common duty and interest of all concerned, especially of the teachers, to put an end to this destructive anti-scriptural condition?

5. Can this be accomplished by continuing to proceed as hitherto: that is, by maintaining and defending each his favorite system of opinion and practice?

6. If not, how is it to be attempted and accomplished, but by returning to the original standard and platform of christianity, expressly exhibited on the sacred page of New Testament scripture?

7. Would not a strict and faithful adherence to this, by preaching and teaching precisely what the Apostles preached and taught, for the faith and obedience of the primitive disciples, be absolutely, and to all intents and purposes, sufficient for producing all the benign and blissful intentions of the christian institution?

8. Do not all these intentions terminate in producing the faith and obedience, that justifies and sanctifies the believing and obedient subject?

9. Is not every thing necessary for the justification and sanctification of the believing and obedient, expressly taught and enjoined by the Apostles in the execution of their commission for the conversion and salvation of the nations; and fully recorded in the New Testament?

10. If so, what more is necessary, but that we expressly teach, believe, and obey what we find expressly recorded for these purposes? And would not our so doing happily terminate our unhappy, scandalous, and destructive divisions?

N. B. The two following queries are subjoined for the sake of a clear definition of the leading and comprehensive terms, viz. *faith* and *obedience*—which comprehend the whole of the christian religion:—

11. Are not law and obedience, testimony and faith, relative terms, so that neither of the latter can exist without the former; that is, where there is no law, there can be no obedience; where there is no testimony, there can be no faith?

12. Again, is not testimony necessarily confined to facts, and law to authority, so that without the latter the former cannot be? that is, where there are no facts, there can be no testimony—no authority—no law. Wherefore, in every case, faith must necessarily consist in the belief of facts; and obedience in a practical compliance with the expressed will or dictate of authority. N. B. By facts is here meant some things said or done.

CONCLUSION.

Upon the whole, these things being so, it necessarily follows, that christianity, being entirely a divine institution, there can be nothing human in it; consequently it has nothing to do with the doctrines and commandments of men: but simply and solely with the belief and obedience of the expressly recorded testimony and will of God, contained in the Holy Scriptures—and enjoined by the authority of the christian community.

REFLECTIONS.

The affirmative of each of the above propositions being, as we presume, evidently true, they most certainly demand the prompt and *immediate attention of* all the serious professors of christianity, of *every name. The* awful denunciations and providential indications

of the divine displeasure against the present anti-christian state of christendom loudly call for reformation,—the personal and social happiness of all concerned, and the conversion of the unbelieving part of mankind equally demand it. Nevertheless, we are not authorized to expect, that any party, as such, will be induced by the above considerations, or by any other that can possibly be suggested, spontaneously and heartily to engage in the work of self-reformation. The sincere and upright in heart, however, ought not to be discouraged at the inattention and obstinacy of their brethren: for had this been the case in times past, no reformation had ever been effected It becomes, therefore, the immediate duty and privilege of all that perceive and feel the necessity of the proposed reformation, to exert themselves by every scriptural means to promote it.—Seeing the pernicious nature, and anti-scriptural effects of the present corruptions of christianity, both upon professors and non professors, in producing alienations amongst the former, in direct opposition to the law of Christ; and in casting almost insuperable obstacles in the way of the conversion of the latter;—the serious and upright, of all parties, must feel conscientiously bound to endeavor, to the utmost of their power, to effect a genuine and radical reformation; which, we presume, can only be effected by a sincere conformity to the original exhibition of our holy religion,—the divinely authorized rule and standard of faith and practice.—To such, therefore, we appeal; and for the consideration of such alone, we have respectfully submitted the above queries.

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all* speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."—Paul 1. Cor. i. 10.

"Jesus lifted up his eyes to heaven, and said, Father, I pray for them who shall believe on me through the word of my Apostles: that they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me: that the world may know that thou hast sent me; and hast loved them as thou hast loved me."—John xvii.

"In vain do they worship me, teaching for doctrines the commandments of men."—*Christ.*

"From the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts."—Mal. iii. 7.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4.

"He that testifieth these things saith, Surely I come quickly. Amen. Even so come."—*Lord Jesus.*

THOMAS CAMPBELL.

ESSAYS ON THE PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATONS—*No. XXX.*

JEWISH AGE—*No. II.*

THE first essay on this head was merely preparatory, or at most, introductory to the creation of the Jewish people into a national form. One *important reason* was assigned for taking this people into

a peculiar relation to the Governor of the Universe. In pursuance of an original promise, now 430 years old, the God of Abraham, Isaac, and Jacob, assumes the peculiar relation of the God and King of the people who went down into Egypt. He made himself known to the most enlightened nation and court of that age, as Lord of lords, and as above all gods, venerated on earth. Moses, his ambassador to the court of Pharaoh, acts in a manner worthy of his sovereign, and makes the proud Pharaoh and his courtiers own the supremacy of the God of Israel. The nation was brought out in heavenly style, with a strong and mighty arm. Pharaoh, his princes, and his mighty army were drowned; and Israel, about two millions strong, having six hundred thousand warriors, encamped on yonder side the Red Sea. But not a bow was bent, not a sword was drawn, on the part of the sons of Jacob. They stood still and saw the salvation of God.

But so soon as they were entirely out of the precincts of the Egyptians it became necessary to give them a national existence, or to constitute them into a kingdom. Hitherto they were an unorganized assembly, under the conduct of the ambassador of the Sovereign of the Universe—Moses was their leader. But so soon as they reached Horeb, the purposes of the Almighty were disclosed to them. They are informed of the grounds on which they are to stand, and the preliminaries of a new relation are proposed to them, accompanied with many ample and sublime signals of the presence of God. They see and hear what they never heard nor saw before. They are prepared to accept of whatever the Lord was pleased to appoint.

In taking them thus by the hand, and in signalizing this people, it became necessary for the ends proposed, that they should be placed in the most enviable circumstances. It was necessary that they should exhibit a picture of the greatest earthly happiness.

The first thing necessary to this was a good constitution—this was therefore the first thing proposed. Although their King had a right to impose upon them as his creatures, such a one as he pleased, without asking their consent, or giving them a single vote in the whole transaction, he proposes to the whole people *en masse*, by his own ambassador, whether or not they would adopt or accept such an instrument from him. The articles of negotiation; entrusted to Moses, containing the original preliminaries, read thus: The Lord said to Moses, "*Thus* shalt thou say to the house of Jacob, and tell the children of Israel: You have seen what I did to the Egyptians, and how I bore you as on eagles wings and brought you to myself. Now, therefore, if you will obey my voice indeed, and keep my institution (or covenant,) then you shall be a peculiar treasure to me above all people: for all the earth is mine. And you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel." Now, as Moses could not speak *viva voce* to the whole 600,000 militia, he *called the seniors* together, rehearsed the stipulations to them, and *they to the people.* Finally, *all* THE PEOPLE *answered and said,*

"All that the Lord has spoken we will do." And Moses returned the words of the people to the Lord.

Constitutions in old times were called *covenants*, because both parties, the governors and the governed, stipulated and agreed to the items; and the whole transaction was confirmed over dead bodies. But an error obtained all over christendom from an inadvertence of the teachers of religion and morals, to a peculiarity in this transaction. The error is this, that the government and the people are two parties, and that each has its own interests; that all national compacts are but articles of agreement between those who have a *Divine right* to govern, and those who have a *Divine right* to be governed. The propagators of this error may have innocently fallen into it from not noticing that the first constitution which was ever written emanated from him who stood in a relation towards the governed in which no other being stood, or ever could stand—he was their Creator, and they were his creatures. Besides, in this transaction, there were really two parties of a nature and of a relation essentially different, and yet the happiness of one party only was sought by the arrangement. These peculiarities never did occur in any other case. Now to place the governors in the character of creators, and the governed in the character of creatures, has been the erroneous practice of all the (so called) Christian nations of the old world. It never occurred to any nation until long since the art of printing was discovered, that there could not be two parties in a nation having interests as different as Creator and creatures; nor that neither the dignity nor happiness of a nation could comport with the idea that the interests of the governors was different from that of the governed. It is scarcely yet sufficiently known, even in this country, where the science of government is better understood than in any other upon earth, that there never can be amongst an intelligent people, two parties in forming a constitution; or that there is any other interest to be consulted than that of the people. But it cannot be too distinctly stated, nor can it be too well known, that all the miseries of the old world, all the political degradations, privations, and exclusions of monarchical christendom, grew out of the error which I am now combatting; and for which some religious people of this country still have a religious hankering. The King of Israel was the Lord of Hosts. THE WHOLE EARTH IS MINE, said he, when he condescended to become the King of Israel. Yet he set us an example in this instance never to be forgotten. He gave a vote to every man on the muster-roll of Israel, in adopting the magna charta or constitution under which he would live. This single fact is worth all the arguments in the world against the right of suffrage, as being a natural right.

There are few people who are aware of the influence which a superstitious view of this constitution has had upon forming the present governments of Europe and Asia. We cannot now sufficiently trace the formative influence which the first written document, and the most public document on earth, has had in constituting the kingdoms of the earth. But we can see in the most

despotic governments in the east and in the west of the old Roman empire, evident traces of the mistake just now noticed: and that superstition has converted this mistake into an engine of fearful influence upon the present happiness of men. Every thing now in Europe, called a "constitution," is neither more nor less than a league, or articles of agreement between the governors and the governed. The government promises not to cut the heads off the people, so long as they will allow the government to take out of their labors just as much as they want for their own use and behoof. This compact is ridiculously called "a constitution," though as unlike it as a full-blooded Turk is to Paul the Apostle.

But to return to Mount Sinai. The preliminaries were *una voce*, without a dissenting voice, agreed to. The constitution was pronounced by the living God, in words audible, and distinctly heard by about two millions of people. It was *written* also by the finger of God upon two blocks of marble. This constitution was perfectly *political*. Few seem to appreciate its real character. Many insipid volumes have been written upon it, both since and before Durham wrote a quarto volume on the *Ten Commandments*. Some have called it the *Moral Law*, and made it the law of the whole spiritual kingdom; affirming that Adam was created under it, and that even the angels were under it as a rule of life; nay, that it is now, and ever will be, the law of the whole spiritual world. Yes, indeed, though it speaks of fathers, mothers, wives, and children, houses, lands, slaves, and cattle, murder, theft, and adultery; yet it is the moral code of the universe.

I remember well when I was about to be cut off from a Baptist Association for affirming that this Covenant or Constitution at Sinai was not the Moral Law of the whole Universe, nor the peculiar rule of life to christians. Another shade of darkness, and one degree more of political power on the side of three or four very illiterate, bigotted, and consequential Regular Baptists, would have made a John Huss or a Jerome of Prague of me. But there was not quite darkness nor power enough, and therefore I am yet controlling this feather which makes the mould for those characters you now read.

But I have said it was a *political* constitution, though religion and morality are delineated in it. Now "strike, but hear me!." It reads thus:—

"*I am the Lord your God who have brought you out of the land of Egypt, out of the house of servants.*

TABLE I.

Article 1. You shall have no other gods besides me.

Art. 2. You shall not make for yourselves an idol, nor the likeness of any thing, which is in the heaven above, or in the earth below, or in the waters under the earth; you shall not worship them; nor serve them; for I, the Lord thy God, am a zealous God, retributing to them who hate me the sins of fathers upon children to *the third and fourth generation*; but showing mercy for thousands *of generations*] to them who love me and keep my commandments.

Art. 3. You shall not take the name of the Lord your God in vain; for the Lord your God will not hold him guiltless who takes his name in vain.

Art. 4. Remember the day of the sabbaths to hallow it. Six days labor and do all your works; but on the seventh day are sabbaths to the Lord your God; on it you shall not do any work, you nor your son, nor your daughter, nor your man servant, nor your maid servant, nor your ox, nor your ass, nor any of your cattle, nor the stranger who sojourns with you; for in six days the Lord made the heaven and the earth and the sea and all that are in them, and rested on the seventh day: therefore the Lord blessed the seventh day and hallowed it.

TABLE II.

Article 1. Honor your father and your mother that it may be well with you, and that you may live long in that good land, which the Lord your God gives you.

Art. 2. You shall not commit adultery.

Art. 3. You shall not steal.

Art. 4. You shall not commit murder.

Art. 5. You shall not bear false witness against your neighbor.

Art. 6. You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any of his cattle, nor any thing belonging to your neighbor.

Now let the following matters be attended to:—

1. The stipulation or grand preliminary of this whole procedure was to make them a religious, wise, powerful, and happy nation.

2. All the people were allowed to vote the adoption of this constitution.

3. The only qualification for this right of suffrage was implied in *being brought out of the land of Egypt, and from the house of bondage.* And the whole people, whether what we now call *regenerate* or *unregenerate,* alike adopted this constitution and submitted to it as their charter of national incorporation.

4. Protection, prosperity, and national renown were promised on the part of the government; and submission to him, honor and respect, admiration and homage, as the rightful sovereign, were agreed to by the people.

5. Idolatry, under this constitution, was *treason,* and this the first article declares. The second and third articles guard against the least approximation to mental treason. The fourth article of the first table institutes the revenue of time which results to the king, not merely as such, but because he was their God also. As their king, he required other appropriations of time and property, but this he constitutionally requires, as due to himself as creator, and essential to their national prosperity. Every day it is true, was due to him, but this was to be formally sanctified or set apart to him in commemoration of his works of creation in general, and of his *particular interposition* on their behalf.

As a nation, therefore, the whole people were in guarantee of their *political rights* and advantages, most scrupulously to regard the

four articles of the first table. The homage required in these four articles was such homage as a whole nation could yield—and such as could secure to them, according to stipulation, the friendship, protection, and support of a governer, against whom there could be no successful opposition in the upper, nether, or middle world.

6. All the social relations, rights, and privileges of the confederates, or of the individuals, composing this nation, were defined and secured in the six articles of the second table. To be religious and moral was the policy of this nation, and hence religion and morality were the *politics* of the commonwealth of Israel.

A constitution is a law. But it is the *supreme law*, or the general principles which authorize all the other laws and regulations of a people. That all the laws afterwards promulged to the Jews by their King, were accordant in their nature and obligations to the spirit of this constitution, needs not a single argument to prove. But that this was the covenant or constitution (for the latter term is the modern one corresponding with the obsolete term covenant, in both Hebrew and Greek originals) of the nation, and distinguished from all other laws, is evident from the seven following facts:

1. The preamble to it evidently declares that upon these principles Israel became a *nation*.

2. Because God pronounced these articles aloud, and no other were ever promulged by him, *viva voce*, to the Jewish people.

3. Because *he wrote* them with his own finger on two tables of stone.

4. Because the two stones were ever afterwards called the *two tables of the covenant* or constitution.

5. Because a chest was made and placed in the sanctuary in which these tables were deposited, and this chest was called the *ark or chest of the constitution*.

6. Because, when the constitution of the second or new kingdom was foretold by Jeremiah, and developed by Paul, it was contrasted with this one.

And 7. Because the breach of no other law could dissolve or impair their national existence or character—but so soon as the nation departed from the articles of this constitution, God ceased to protect them, and gave them up to their enemies. But here we shall pause for the present. EDITOR.

MR. ROBERT OWEN.

MR. OWEN has published a specimen of his Speeches and Appendix, along with other matters and things connected with his Mexican project. This specimen book was no doubt intended by Mr. Owen to make his descent easy, and to bolster himself in anticipation of the appearance of our discussion. I will give from my Appendix, too, a morsel, not from any of my speeches, but from the Appendix to the Debate, which Mr Owen and I agreed to furnish to complete the work. This morsel I wish the philosophic part of Mr. Owen's disciples to examine with great care. If there be such a thing as philosophy among them, I have no doubt but the work in press will bring them back to a sane mind.—

EXTRACT FROM APPENDIX.

From the whole scope of Mr. Owen's discussion, and most unequivocally from his appendix, it appears that his whole scheme of things is predicated upon one fundamental position. This position is;—that MAN IS NOT A FREE AGENT. That *no man forms his own character but that every man's character is formed for him*, is one of his consequences from this position—Another is, *that merit and demerit, praise and blame, reward and punishment belong not to man, nor, in truth, to any being in the Universe.* Such is the soul or life of his whole system.

He declaimed much against metaphysics in his speeches and in his writings—But I now make my appeal to the learned world, and ask;—Is there in the whole science of metaphysics more abstruse speculations or questions than those constituting and proceeding from the above positions?—If there be such a thing as the *quintessence* of metaphysics—I say, it is the question about *free agency* in all its sublimated ramifications.—But this only by the way.

Men of the most gigantic talents have fatigued themselves in writing octavos, quartos and folios upon the doctrines of liberty and necessity—From the learned folio of Peter Sterry down to the unanswerable octavo of President Edwards, there has been written a waggon load of learned lumber on this very question.—Before a popular assembly, and to the great majority of readers the plan of *reductio ad absurdum* appears to us the shortest way of settling these wordy disputes—And, therefore, we generally preferred this argument while on the stage of discussion, whenever Mr. Owen presented these metaphysical dogmas. That there is no moral difference on Mr. Owen's hypothesis between the actions of a machine and those of King Solomon, Sir Isaac Newton, and the Apostle Paul; that a man, a fish, an oyster, a tree, a watch, are equally voluntary agents, alike praiseworthy, blameworthy, virtuous, vicious, good or evil, was repeatedly shown during the discussion. The tree that cools us with its shade, that refreshes us with its fruit, and that kills us by its fall, is neither praiseworthy nor blameworthy. So the patricide, the matricide, the homicide, and the philanthropic, the affectionate, kind, and benevolent son, daughter, brother, neighbor, are alike praiseworthy, alike blameworthy—in truth, neither to be praised nor blamed at all. All the feeling which Mr. Owen professes to have for such evil doers is *pity*—He may pity the child that kills his father, as he pities the widow which the wickedness of a son has made. He pities too the religious man as a deluded being—and, indeed, I cannot see why he may not equally pity every thing that exists, and be as much grieved for the virtues as the vices of men—I think his metaphysics which places the idiot, the madman, the philosopher and the sage upon the same footing with each other, and with all things animal, vegetable, and mineral, excludes pity altogether and divests man of all feelings as well as of all free agency.

Whenever the idea of merit and demerit is exiled from earth the idea of *pity must follow* it. No body pities a tree because the wind *has torn a branch from* it. No body pities the lion who kills himself *in pursuit of a lamb*; nor the hawk that breaks its head in the pursuit

of a chicken. We pity suffering innocence—but take away the idea of innocence and we destroy all pity. Destroy merit and demerit, and we have no use for the word *innocence;* and then we can have no suffering innocence, and so no pity.

But the idea of a Philanthropist is just as inadmissable upon Mr. Owen's principles as that of praise or blame. Now Mr. Owen professes to be a *philanthropist*, that is, a lover of men. But is love a reasonable or an unreasonable thing? If reasonable, Mr. Owen cannot, upon his own principles, be truly a philanthropist. For what reason can induce him to spend his days in benefiting men more than crows or squirrels, more than in cultivating *hellebore* or *hemlock?* A lump of animated matter, of vegetable matter, whether in the form of a biped, a quadruped, or a tulip, is matter still, and as necessary in its figure, properties, and powers as it is in being material. There is nothing in man, upon his principles, amiable more than in a goose.—The goose which furnishes this quill, and on whose coat I slept last night, and on whose carcase I feasted last Christmas, was a benefactor of man, and a philanthropist, upon Mr. Owen's theory, as worthy of praise as himself, because as reasonable and as unreasonable. If the size, figure, and animal qualities of man prompt Mr. Owen to be a philanthropist, he ought for as good reasons, to devote his life to the care of horses and elephants. If longevity, an erect position, and a peculiar organization make man worthy of so much love from him, the goose who lives longer, the tree which grows taller, and the crocodile which is as curiously organized as man, equally merit his labors of love. To say that he is a philanthropist because he belongs to the race of men, is to place philanthropy upon the same foundation with those animal affections which pervade most species of the quadrupeds and bipeds for their own. This is an unreasonable philanthropy and unworthy of the name. There cannot be a *philosophic philanthropist* upon any principle which divests man of merit and demerit, of praise and blame, of reward and punishment; upon any principle which excludes from the human mind the idea of a God and a future state. Men who deny these may call themselves philanthropists, they may labor for the good of men, but they are no more philanthropists than the bee which makes honey, nor the sheep which yields its fleece. They do not bestow their labors nor their coats on man from a love to him. Other motives prompt their actions. So Mr. Owen may spend time, money, and personal toils on what appears to be philanthropic objects;—but these may be demonstrated to proceed from vanity, by a much more convincing logic than can be employed to shew that they proceed from the love of man, properly so called.

For my part if I were compelled to give up the doctrine of immortality, or could be induced to think that man differed from other animals merely in so far as he differed from them in the organization of *one hundred and fifty* pounds of matter, I would think it just as *reasonable and philosophic* that I should spend my life in raising and *teaching dogs and horses*, and improving their condition, as in training *men and improving* their circumstances.

The materialist, or philosophic necessarian, who says that the earth is an immense prison, and the laws of nature so many jailors, and all mankind prisoners bound in chains which cannot be dissolved; or, to speak without a figure, who says that the actions of all men are as unavoidable as the ebbing and flowing of the sea, or the waxing and waning of the moon, can never rationally be a *reformer*. For what could he reform? He could not pretend to reform *nature*, nor any of its laws. On Mr. Owen's principles the present state of the world is perfectly natural and unavoidable. Nature in the regular operation of causes and effect has issued in his trinity of evils—Religion, matrimony, and private property. Now if nature has gone wrong, and man without *free agency* has landed in religion, matrimony, and private property, how unphilosophic is the philosopher of *circumstances*, who would preach up the necessity of a change in society when he cannot change necessity!!

It is a climax in the eloquence of absurdity which Mr. Owen is aspiring after. He preaches that all things are just as they must be.—The uncontrolable laws of nature have issued in the present system of things; and yet he would have us to make things what they ought not to be; that is, he would have us to abolish religion, matrimony, and private property, which his own eternal and unchanging laws of nature, in their necessary and uncontrolable operations have originated and established. On Mr. Owen's theory all things are natural and unavoidable. It is mother nature working by her own laws, and yet he would make us all matricides!!! If Mr. Owen is not stranded here there is not a shoal in the universe.

From all eternity, according to Mr. Owen's scheme, the particles of matter have been in incessant agitation, working themselves up into ten thousand times ten thousand forms. A few of them at one time produced a Nimrod, a Pharaoh, a Moses, a Cyrus, a Nebuchadnezzer, an Alexander, a Julius Cæsar, a Buonaparte, a Paul, a Robert Owen, and a few such manufacturers of human character. Not one of them could help being born, nor being such characters, nor producing such effects on society. Blind and omnipotent Nature cast them forth as she does so much lava from the crater of a volcanoe.—She tied them fast in adamantine chains of inexorable fate and gave them no more liberty to act than the Peak of Teneriffe has to emigrate to New Harmony. Yet strange, surpassing strange, as it is, this singular piece of animated matter called Robert Owen, which required old Nature in her laboratory 6000 years to produce, would now teach us to rebel and become seditious against the queen of fate; and would have us claim and take the liberty from nature of forming human beings to our own mind, and of changing the powers of nature, in fact, of binding her fast in our own cords, so that we shall abolish religion, matrimony, and private property; put the old queen Nature into jail at New Harmony and never let her out upon a parole of honor, so long as grass grows and water runs.

Mr. Owen is, without knowing it, or intending it, the greatest advocate of *free agency* I have ever known; for he would have the present generation to adopt such arrangements and so to new modify the *circumstances that surround us as to prevent the goddess nature from*

having it in her power ever to make another religious animal, another wedding, or to use the words *mine* or *thine*. And yet the chorus of his new music is, that we have no more liberty to act than Gibraltar has to perch itself upon the cupola of the State House of Ohio.—Such a philosopher is my good natured friend Robert Owen.—ED.

THE DEBATE.

Propositions were made to me by Messrs. Fairbank and Robbison of Cincinnati, Ohio, for publishing a *second* edition of the Debate now in press. This arrangement, however, has not as yet (July 15,) been confirmed; but their agents, it seems, who, in anticipation of its being confirmed, have been getting subscribers for their edition, have induced a belief that I have actually transferred an exclusive right to these gentlemen for furnishing certain states with this work, and in many instances have succeeded in paralizing the efforts of my agents in getting subscribers for the first edition. I wish to correct this injurious impression, and to assure my agents that should any such arrangements be made, it will not interfere with my supplying them and their subscribers with the first edition, and that I depend upon their activity in enabling me to sustain the very great expense at which I have been in furnishing this work to the public. I did wish to have transferred this publication into other hands; but matters eventuating, as already stated, it devolved upon me to give the work to the public; and nothing but a high estimate of its probable utility, and the much need I saw and felt for such a work at the present crisis, could have induced me to undertake so laborious a task, already oppressed with much more than an adequate share of business. No transfer of a right to publish shall be made to any person to interfere with my disposing of the first edition as stipulated in my conditions. EDITOR.

A writer of very respectable talent in the Western Review has undertaken to prove that language is a human invention, and that the ideas of a God, Altar, and Priest, are also human inventions, contrary to some positions taken in my debate with Mr. Owen. Whether the writer is a bumpologist, craniologist, or a phrenologist—a believer in rebus spiritualibus, or in rebus naturalibus I am not quite so certain. But so soon as he has got through; and we have got a little leisure, we intend to try his logic, if he will only have the goodness to tell us to what school he belongs, or in what country the flowers grow inscribed with the name of their king. If this would be too serious a demand upon his courtesy, if he will only give us the vowels and consonants by which he is designated from any other of the species, this would save me the hazard of breaking two or three lances on the steel cap of some veteran bumpologist, or of wounding some innocent theorist who spends his time in gathering flowers for the female admirers of nature. EDITOR.

OBITUARY.

THIS work, by far too small to allow it, and it being no part of its design, we have not attended to obituary notices. But our ven-

pathy with Bishop *Jeremiah Vardeman*, and our deep interest in his son AMBROSE DUDLEY VARDEMAN, who, to me, has been most unexpectedly called home, on the 25th June, compels me to announce the painful fact of his premature demise. This most interesting young man, with whom I became first acquainted during my debate at Washington, Ky. and who, out of unfeigned attachment to my person and views of christianity, accompanied me from Lexington, through the Green River country, to Nashville, Tenn. in the beginning of 1827, was one of the most hopeful youths in the range of my acquaintance. Possessed of a fine natural genius, of good education, of very amiable and persuasive manners, of the finest constitution, and of uncommon clear perceptions of the christian religion; I had unhesitatingly marked him down as a youth of the brightest promise in the wide circle of my acquaintance. To consummate my hopes, too, he had boldly, in the very morning of life, when the charms of the gilded world assume the most fascinating hue, when the fervor of youthful passion requires the wisdom of age, to repress and moderate it, especially in a fine constitution—I say, he did, in defiance of all these alurements, bow his neck to the yoke of Jesus, and enlist himself amongst the self-denying disciples of a crucified King. It is only through the contemplation of this consoling consideration that I could approach his venerable father, and his affectionate relatives, and tell him and them that I most unfeignedly condole with them in this most trying bereavement. Had I not this plea to assuage their griefs, I could not mention this otherwise most melancholy event. If there was wanting a single argument to shake the resolution of the young and healthy, who from a high estimate of their fine constitution, good health, and cheerful spirits, promise themselves an exemption from an early summons from the implacable destroyer, I would point them to Ambrose Dudley Vardeman, who in two short weeks from the derangement of a few particles of matter, called bilious fever, in the healthy climate of Lexington, Ky. was registered among the nations of the dead. They cannot die too soon, who fall asleep in the faith and hope of immortality; and he who at the age of one hundred years, falls like an old tree, alike void of faith and hope, and the fruits thereof, dies too soon.

Since writing the above, I have been informed by Bishop J. Craith jun. that our amiable departed brother died like a christian of the ancient order. With the utmost serenity of mind, he wound up his watch, and told his step-mother that before one hour his race would be run—in thirty minutes afterwards he expired—his last words were those of the dying Stephen, "Lord Jesus receive my spirit." Without a struggle or a fear he fell asleep in Jesus, and according to his promise he will raise him up at the last day.

EDITOR.

MONTHLY RECEIPTS,

For the Christian Baptist, from June 23, *to July* 16.

David Hughes, Old Court House, Miss. paid for Capt. Hills, vols. 1, 2, 3, 4, 5, 6; F. A. Newcomb, D. Pikes, Esq. A. Brown, and for

himself, for vol. 6. Amos Kirkpatrick, Meigsville, Ten. paid for W. Kirkpatrick, Wm. Hamilton, and James Hall, for vol. 6, and for B. Butler, vols. 5, 6. J. W. Jeffreys, Va. paid vols. 5, 6, 7, for Wm. Hatchett, Double Bridge, for A. Hatchett, Jeffrey's Store, for vol. 6; Dr. A. Hubbs, Cookstown, Pa. paid for J. Winnet, vol. 4, 5, 6. E. Milner, Clarks., Ohio, paid vol. 5. Dr. J. B. Power, Yorktown, Va. paid for H. Howard, vol. 7; R. Coke, vol. 5, 6, 7; W. P. Taylor, vol. 5; G. B. Lightfoot, vol 5; E. Barry, vol. 5, 6; Elder P. Ainsloe, vol. 3, 4, 5; J. Howard, vol. 5, 6, L. Davis, S. C. paid vol. 7; Joseph Alexander, Washington Co. Pa. paid for vol. 6; John Curtis, West Liberty, Va. paid for vol. 6; J. H. Stiger, Smiths X Roads, Va. paid for Elder J. Wooldridge, Elder E. Baptist, D. Bacon, of Cartersville, H. Harris and for himself vol. 6; Major R. Thompson, Georgetown, Ky. paid for B. B. Ford, T. Turner, J. Delph, Thos. Jackson, and B. Baywell, for vol. 6, and for all his subscribers for vol. 6. G. W. Trabue, Glasgow, Ky. paid for S. M. Bagby vol. 1, 2, 3, 4, for R. Mumford, 4, 5, 6, for E. Porter 1 doll. for Jacob Lock, 1 doll; A. Rice. Mt. Sterling, Ky. paid for J. T. Fall, vol 6, R. Williams, vol. 6, P. Mason, 4, 5, 6. Bishop Cole, Charlestown, Inda. paid for M. Martin, vols. 5, 6, J. E. Rese, vol. 6; A. Smith, New Albany, vol. 6, W. Buchanan, vol. 5, 6, E. Baldwan, 6, 7, W. Whiatly, 5, 6, D. Gray, vol. 6, Boyd H. Hudson, for 5, 6, D. Patterson, 6, W. W. Goodwine, 6; J. Wilkinson, Esq. Syracuse, New York, paid 4, 5. G. W. Elley, paid for Dr. S. Glass, Brownsville, for vol. 2, 3, 4, 5, for P. Whitten, Nicholasville, Ky. for vol. 6. W. T. Williams, Fredericksburg, Va. for H. Carpenter, 2 dolls. for Mr. Lipscomb, 1 doll; J. Scott, Mt. Pleasant, Ohio, for his subscribers, 10 dolls; Daniel Rounds, Ellsburg, N. Y. paid for vol 6; D. McDonagh, Pigeon Creek, Pa. and for J. Pangburn, J. McDonagh, C. Leyde, and for himself, for vol. 6; Bishop J. Rogers, Carlile, Ky. for A. Couchman, vol. 6, Thos. Stevenson, vol. 5, T. Cheeves, vol. 6, and 2 dolls. for himself; J. Winters, Steubenville, Ohio, for vols. 3, 4, 5; Jacob Turner, Indianopolis, Inda.; paid, vol. 6; J. Paton, Wilmington, through G. Bruce, Esq. paid vol. 6. E. Phillips, Mt. Jackson, Pa. paid for John Foster for vols 3, 4, 5, 6, and vol. 4 for himself. J. D. White, Georgetown, O. paid for vols. 3, 4, 5, 6, 7. D. Burnett, Dayton, O. Paid, vol 6. Sebastion Bowry, Monroe, O. paid, vol 6. Dr. Joseph Trevor, Connelsville, Pa. whose name was overlooked in our list of Agents, paid for B. Shallenberger, vol 6. Dr. J. Rogers, vol 6, J. Herbert, vols 5, 6, Jacob Golly, vol 6.

NEW AGENTS.

Virginia—John Jordan in place of J. Wooldridge, Powhatan.—Robert Hunt, Hallifax Co.

Errata—In page 7, 3d line from bottom, for *reformation* read *information.*

For six months, I request all my friends not to expect me to answer a *sentimental* letter, except through the medium of the press.

CHRISTIAN BAPTIST.

{No. 2.} BETHANY, BROOKE CO. VA. *MONDAY*, SEPT. 7, 1829. {*Vol.* VII.}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

JAMES MADISON, D. D.

SOME men by their high standing in society, give great emphasis to all that they say or do. The same things said by persons in more obscure stations, would not have half the weight which they sometimes accidentally acquire from official dignity. The following *expose* of many sentiments for which I have been called a *heretic*, coming from a man who was in his days, and died in the office, of Bishop of the whole state of Virginia, will, to the minds of many, afford much more evidence of truth than if I had said them. Truth, however, is truth, whether a child or a philosopher affirms it.

I have not met in any one extract so many of the sentiments advanced in this work; nor have I seen so unexceptionable an exposition of my "peculiar views" from any pen; nor did I know, till yesterday, that any man in the United States had spoken so much good sense on these subjects, in the year 1786, as appears in the following extract. I wish Bishop Semple, Mr. Brantly of the Star, Dr. Noel, and some few others of the leaders of the day, to read the extract with more than ordinary attention. ED. C. B.

EXTRACT OF A SERMON

Delivered by James Madison, D. D. President of the University of William and Mary, and Professor of Moral and Natural Philosophy, before the Protestant Episcopal Church, in the state of Virginia, May 26th, 1786. *The text is,* "*God is a spirit, and they that worship him must worship him in spirit and in truth.*" John iv. 24.

The object of this sermon is to urge the necessity of christian union, and the injurious tendency of creeds, &c. in originating and promoting dissentions and feuds among christians.

Permit me, then, to make some observations upon the means most likely to forward such an event. This I attempt with readiness, however imperfect the observations may appear, not only because it is, in my mind, of great importance that we should particularly attend to those means at this period, but also because the

same means which would most effectually promote the ends just spoken of, will be the best guides to us at a time when we are forming, as it were, anew our own religious society; for without attention to them, we shall deprive ourselves of the inestimable privilege of worshipping God in spirit and in truth.

Fortunately for christians, those means are altogether of the negative kind. They depend upon the *rejection,* not the *adoption* of those *human systems* of belief, or rules of faith, which have often *usurped the place of christianity itself* They only require christians to *revert to the gospel,* and to *abandon every other directory of conscience.* I will then venture earnestly to recommend to all christians to reject every system as the fallible production of human contrivance, which shall dictate articles of faith, and *adopt the gospel alone as their guide.* Am I not sufficiently warranted, my brethren, in this recommendation? I trust there is scarce any one amongst us who will object to a recommendation of this nature, whether we attend to the fallibility, the ignorance, the prejudice of men, or to the truth, wisdom, and perfection of the Author of our divine religion.

I will take the liberty to advance a general proposition, the evidence of which, I persuade myself, may be established by the most incontestible proofs. The proposition is, indeed, simple and plain: it is, "that those christian societies will ever be found to have formed their union upon principles the wisest and the best, which impose the fewest restraints upon the minds of their members, *making the scriptures alone,* and not human articles or confessions of belief, the *sole rule of faith and conduct.*"

It is much to be lamented that the venerable reformers, when they burst asunder the cords of popish tyranny, ever departed from the simplicity of this scripture plan; and that, instead of adhering to it, they thought theological systems the only means of preserving uniformity of opinion, or of evincing the purity of their faith. The experience of more than two centuries has proved how far they are capable of producing either effect. On the other hand, the consequence which such institutions have been productive of, have been more or less severely felt in every part of the Protestant world, from the Diet of Augsburg to the present time.

They have in former, as well as in later ages, caused a religion, designed to unite men as brethren in the sacred bonds of charity and benevolence, too often to disseminate amongst them *jealousies, animosities, and rancorous hatred.* They have nursed the demon of intolerance; nay, aided by the civil power, they have led martyrs to the stake, and have offered up, as holy sacrifices to the God of mercy, christians who had the guilt to prefer what they esteemed the doctrine of Christ to the commandments of men. Even in America, the effects which they have produced on the minds of christians, have been seen written in blood. But thanks be to God, those days are past! May such never revisit the earth! So *long, however, as we* can trace within those human systems of *belief, principles oppressive* to christians and injurious to the cause *of our holy religion,* it matters not in how small a degree, I shall

...ment I am about to make a warning, though perhaps a needless caution against them.

It is a maxim, self-evident to every one, and which was held sacred by the sisters of Protestantism, "that the scriptures contain all things necessary to salvation, and are the only rule of life and faith of a christian." This maxim, the basis of the reformation, and which is acknowledged by all Protestants, is none sufficient evidence of what sentiments we ought to entertain? It reduces every one to the necessity to reject all systems of belief, unless conducted by the texts of scripture, for this is universally allowed to be a good, decisive expression to the rights of private judgment. But is it not obvious, and is it nothing at inconsistency to adopt the scriptures themselves. For many texts and words, and sentences are to be found in those systems of faith are necessary for the maintenance of true religion. If, by preventing any sources which arose from a diversity of opinions. But to such measures we object with the example which our Lord himself and his Apostles have placed before us. Did they ever, in the whole course, prescribe or recommend summaries of faith. On the contrary, did not our Saviour constantly refer us to the scriptures, to search them themselves? Do we not find that the Bereans were commended for their conduct in not receiving even the *doctrine of the apostles* until they had first searched the scriptures to see whether these things were so or not? Doth not St. Paul expressly say, that "other foundation can no man lay than that is laid, which is Jesus Christ." Doth he not every where recommend to christians the duty of examining the grounds of their faith, "to prove all things, and to hold fast that which is good?" And St. John, doth he not exhort us to "believe not every spirit, but to try the spirits whether they be of God?" Now, if summaries of faith had been necessary for the prosperity of our religion, can we suppose that Christ and his Apostles could have neglected, not only to leave such as must have been most proper to maintain the true faith, but that, by their precepts as well as conduct, they would rather have taught us the duty of avoiding them? No, my brethren, we may be assured that Christ and his Apostles did not esteem any other summary necessary than the gospel itself; and that whatever is essential either as to faith or practice, is there expressed with that clearness which a revelation from Heaven required. We are directed there to search and to judge for ourselves; for religion, to be profitable to the individual and acceptable to God, must be the result of free inquiry and the determination of reason. This right of free inquiry, and of judging for ourselves, is a right natural and unalienable. It is the glory of our nature, the truest source of joy and triumph to an American, and constantly to recur to it, the indispensable duty of a christian. For should we neglect this duty, where then would be all manly rational belief, *where the sincere practice of piety and virtue*, where the *surest guide to moral and religious conduct?* In their stead, a *mean credulity* would prevail; *hypocrisy* would *usurp* the place of *true devotion;* religion and morality would degenerate into superstition and sanguinary zeal. To suppose then, that the gos-

pel would authorise a *deprivation of this right*, or that such deprivation is necessary to its support and progress, is to *cast an unworthy reflection upon the gospel itself;* it is to suppose, that a religion which utterly disclaims all dominion over the faith and consciences of men, which is the most friendly to the essential rights of mankind, and which indeed, cannot exist where they are invaded, still requires to be supported by their destruction.

Besides, the very attempt, in matters dark and disputable, to prevent diversity of opinion, is vain and fruitless. It hath existed and must ever exist among all christians, *even those of the same society*, so long as human nature continues the same. The God of nature hath for wise purposes bestowed upon different men, different degrees of reason and understanding; so that, if they think at all, they must necessarily think differently upon those dark, mysterious subjects, which, however, are often reduced into the form of articles of faith. Nor can such difference cease, until the same *precise portion of intellect be imparted to every individual of the human race.* To attempt then to prevent diversity of opinions upon such subjects, is to oppose the very laws of nature, and consequently vain and fruitless.

But, in truth, that diversity of opinion, which most churches have been so sedulous to prevent, is neither any disgrace to a christian society, nor incompatible with its peace and good government; *unless it be disgraceful to men that they are men, and unless the christian dispensation is incompatible with the nature of man.* On the contrary, such diversity may be considered as most favorable to the progress of christian knowledge, and should also be equally favorable to christian peace, by teaching us, that dark and disputable points instead of being made articles of faith, and standards of orthodoxy, should rather be considered as trials of our christian temper, and occasions to exercise mutual charity; or, that those things alone should be held as essentials; which our Lord and Master, hath fully and clearly expressed, and which, therefore, cannot require the supposed improvements and additions of men. So long as men agree in these essentials, or fundamental articles of our religion, in those great and important truths and duties, which are so clearly expressed, that every sincere inquirer must readily apprehend them, where is the necessity, or reasonableness of compelling men to be of one mind, as to other matters of infinitely inferior moment, and which we may suppose, were designedly less clearly expressed. That christian unity, so strongly recommended to us, as the bond of perfection, does not consist in uniformity of opinion upon abstruse, metaphysical subjects, but upon the great fundamentals of our religion, and in the unanimity of affections, love, peace and charity, which is enjoined on the brethren in Christ Jesus, who all walk by the same rule, and acknowledge one and the same Lord.

But still it may be thought, that theological systems, or seminaries of faith are necessary to exclude from the bosom of a church, men whose principles might endanger its very existence. But doth experience, or do just observations upon human conduct justify such a belief? He will not be retarded in the accomplishment of his designs, or in the gratification of an avaricious appetite, though 19, 20, or 30,000 articles were presented to him. Trust me articles will never prove a barrier to the advances of a secret enemy, or exclude from

any church men of vicious principles, or no principles. Whom then will they be most likely to exclude? I answer with regret—*Men of stubborn virtue, men of principle and conscience, men of that rigid tough integrity, which cannot be shaped and twisted to suit the system of the day, men who will not prefer the dictates and decisions of fallible mortals, to the infallible word of God.*

I conceive, moreover, that no Christian church hath a *right* to impose upon its members, *human systems of belief, as necessary terms of communion.* For what, I beseech you, do we understand by a christian church? According to the most general acceptation "every christian church is a voluntary society of men agreeing to profess the faith of Christ and stipulating to live according to the rules of the gospel." From this definition, we find the distinctive terms of union, or the fundamental laws of such a society, is to embrace the *scriptures alone,* as the rule of worship, faith, and conduct. Consequently every act of church government, which contravenes this fundamental law, is from its very nature *void.*

How then shall it be pretended, that other terms of communion may be prescribed to the members of a christian church? But all human systems, imposed as articles of belief, must be held as introductory of other terms. It follows then that every christian church, so far as it introduces such terms, is to be considered as having *departed from its essential characteristic,* and consequently to have exceeded its right as a church. This conclusion is the more incontrovertible, as it coincides with the maxim before mentioned, I should say with that christian axiom, "That the scriptures contain all things necessary to salvation, and are the *sole ground of the faith of a Christian.*"—What then, it may be asked, shall not a church prescribe to itself, *terms of communion,* shall it not have its particular confessions or articles of belief, *provided they be agreeable to the word of God?* How many Protestant churches have been built on this *foundation of sand,* unable to resist the winds and the tempests which beat against them! The *condition is inadmissable.* For *who* shall *determine* with *certainty,* that *those terms* are *agreeable to the word of God?* How is it possible, that all the members of a church should be sufficiently assured of this important point? Or is *private judgment to be entirely annihilated;* if so, to what end, did the benign Author of our being *grant reason to man?* Is the conscientious Christian to forget, that it is his *duty* to *search* the *scriptures* themselves, or are those human expositions to usurp the place of the word of God? But let us in the spirit of charity admit, that every church supposes, or firmly believes its articles or rules of faith to be agreeable to the word of God. What then is the consequence? The difference between them is surely a proof, that infallibility is not the attribute of all of them. Truth, like the Eternal, is one. In which church then shall we find it? I will presume to say *in none of them.* He who would search for the truth must search for it in the *scriptures alone.*

Let us then abandon all those systems, which to say the least can only involve us in error. Our venerable forefathers erred, or why a reformation? *Their descendants will err.* Nor shall the resurrection of *true christianity be seen amongst men, until* it shall appear in the white *garment of the gospel alone.* Herald.

LIGHT IS DAWNING IN OLD VIRGINIA.

From the Religious Herald.

"*Church Rules.*—Under the control of bigotry we might be compelled to withhold our support from every thing not designed to advance the interest of our own denomination; and governed by interest we might suffer to pass, unmolested, what we consider evils, countenanced and maintained among the Baptists themselves. But we owe no allegiance either to bigotry or interest.* [*This is like a servant of the Messiah.]

It is stated that cases have occurred in several portions of our commonwealth within the last year or two, in which individuals of unexceptionable morals and acknowledged piety, have been expelled from churches merely on account of difference of *opinion*, in some matters in church discipline; but not affecting the *faith* of the gospel, or necessarily connected with *experimental* and *practical* religion.—For our part we feel it our duty to say, that the longer we live we are the more convinced of the justice and expediency of liberality in all matters, and especially in those of religion. From religious tests, *professed* or *understood* (and they are oftener understood than professed) have arisen a large portion of the dissensions and wrangles, and persecutions that have distracted the church and cursed mankind.—Human theories have been substituted for revealed truths and injunctions, and all who are conscientious enough to oppose them, have been denounced as heretics. What extravagance in Religion, as in Philosophy, has not found its advocates and supporters? Eminent men have denied the existence of matter, and others equally eminent, have opposed the doctrine of the connexion of cause and effect. Some have contended that the descendants of Adam are sinners by a *Divine constitution;* others by *propagation*—souls descending from parents to offspring by natural generation. One has asserted the *identity* and *volition* of our whole race with Adam in the first transgression; another, that *moral character* is *transferred* from one account to another, precisely as pecuniary transactions are; and a third, that in *virtue of the death of Christ* we are born with a corrupt nature only, but without guilt or exposure to punishment, original guilt being thus cancelled. Indeed almost every man has his own particular theory, as touching matters of opinion concerning human depravity, while that which the *christian* feels authorized and required to *believe* is, that by one man sin *entered* into the world, and death by sin, and so death passed upon all men, for that *all have sinned,* Rom. v. 12; and so in relation to other matters in religion: the *faith* of the gospel is *one* and its *experience* is *one*; and *theories* and *conjectures* and *opinions*, may be as numerous as the race of men. But some of our brethren are of opinion that no Creed or Confession of Faith is necessary but the *Bible,* and that they are in fact injurious—that the exclusive system of rules by which a church should be governed are those contained in the New Testament, that the instructions and edification of believers are better promoted by expositions of chapters or sections of the scriptures than by sermons founded on isolated texts—that the same *Elder cannot preside* over several churches at the same time, although *he may visit as many* as is convenient or practicable—that the Lord's

supper was celebrated by the early disciples, the first day of every week, and should be now,—because worthy brethren of sound moral and religious principles and lives, entertain opinions like these, shall they be declared disorderly and heretical, and expelled from fellowship!!

Now we know a number of such brethren, who are retained in churches tenacious of doctrine and order, without a word said, or a hard thought cherished; and these churches act wisely and correctly. Let us suppose that such opinions are not required by the scriptures, does it follow that they are improper, or if they are, that they are so to such an extent as to merit censure and excision! But it would be difficult to show that the opinions above mentioned are improper, and contrary to the word of God. And while, on the one hand, we deprecate the looseness of government and extent of charity which considers confusion to be order, and all sentiments proper, if sincere; on the other hand, we would watch with a jealous eye that rigor of discipline which demands unanimity of opinion in every particular, at the expense of pains and penalties, and those of the highest class allowed by the civil government under which we live. It is scarcely to be doubted that there are many persons, in other respects worthy of esteem, whose principles and habits would lead them, had they the power, to establish religion by law, and to renew all the terrors of excommunication, torture, confiscation, the inquisitorial tribunal, sanctified by prayer, and the auto-da-fe.* [*Like apples of gold in pictures of silver.] Thanks to God, we remain as yet free from the dominion of his Holiness the Pope, and are yet unthreatened by the glittering of the sword and the thunder of cannon; but unless our civil and religious liberties are guarded with a watchful eye, we may have, at some future period, to face the bayonet, or to go to the stake.* [*An important truth.]

We hope that kind demeanor, and good feelings will be cherished in churches in which such differences may exist. It is not our wish to wound the sensibilities of our brethren; nor would we set up ourselves as umpires of contending parties, but moderation and forbearance are respectfully and affectionately recommended. Let brethren who, without reproach as to morals, standing, and the faith of the gospel, have been discountenanced, be restored and be declared to be restored, to all former confidence and affection. If such differences as those referred to be inconsistent with harmonious union, let the separation be friendly. What good object is gained by strife? Seeing ye are brethren, why do ye wrong one to another? Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake, hath forgiven you." "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs.—Let not him that eateth despise him that eateth not; and let not him that eateth not judge him that eateth, for God hath received him.—*Eph. iv. 30: 32.—Rom.* xiv. 1. 3.—Acts viii. 26.

We are decidedly of the opinion that expulsions, or any other harsh measures, in cases like those to which we refer, are calculated to promote the object they are intended to impede. Persecutions always injure the persecutors, and benefit the persecuted. If severity in these cases were right, it would be IMPOLITIC, but its RIGHTEOUSNESS may be seriously called in question."

Campbell County Ky. July 3, 1829.

MR. EDITOR:—

I AM not a professor of christianity, nor am I a subscriber to your valuable work, but a friend of mine takes it, and I have an opportunity of reading it, and am happy to say it affords me much entertainment and instruction. Your remarks on text preaching I was much pleased to see, for I was in hopes your remarks would have the effect of causing some to abandon the absurd custom of preaching sermons three hours long on three words. Disgusted with this kind of preaching, and wishing for a reform, you can well imagine the pleasure I felt, when attending divine service, (for so I believe it is called) I heard Mr. ———, when he first arose, say he had always disapproved of text preaching, and having lately read your remarks on that subject, he was now confirmed it was wrong, and should from to-day stop. He said he should read the 9th chapter of Paul's first letter to the Corinthians, and then make his remarks on the whole. I am not able, sir, to give you all his remarks. I will give you some of those on which he seemed to lay the most stress, and which I found, from the conversation of some of the congregation, had most effect. When he got to the seventh verse, he repeated, with great emphasis, the whole of it—you see, says he, that this is so plain that it scarcely needs a comment—can you not plainly see that it all relates to the clergy and the people—that it is your duty to pay them if they preach. He made nearly the same comments on the following verses until he came to the 14th, when he exclaimed, "Is there a command in the whole Bible, more plain than this, 'That they who preach the gospel should live of the gospel?' Now, my brethren, though I agreed with Mr. Campbell about text preaching, I never can think he is right when he says the clergy ought not to be paid, as long as this chapter is in the Testament—certainly he has never read it, or he never could entertain the opinion he now does. It seems to me quite plain there can be no figure—if there be, I should like to see his explanation of it." Indeed, sir, his remarks appeared to me just, taking the Testament for our guide. If they were incorrect you will confer a favor on me, and probably on others, if you would, in your next Christian Baptist, show the falsity of his arguments.

Yours, J. T.

If the term *clergy* and the word *apostle* were synonymous, the argument drawn from 1 Cor. 9th chapter would be conclusive. Or *if we had any persons* called and qualified to the same work, who *devoted themselves to it* as the first promulgers of the gospel did,

the argument from this chapter would be unanswerable. But when we reflect that we neither have, nor need, in this country at least, such a class of men as the apostles or first promulgers of christianity; that we neither have, nor need, such gifted men, so long as we have the writings of these supernaturally endowed and divinely called persons named apostles and evangelists of Jesus Christ—then the argument is as convincing as it would be to argue that every teacher should have a *rod* like Moses—*neither purse nor scrip*, like the original Seventy—because Moses and the seventy disciples were divinely commanded so to equip themselves.

We have some hundreds of christian mothers, who are now as useful preachers of Jesus Christ, to their children, households, and neighbors as are a majority of our modern preachers, at least; and whenever it is decreed that a fund shall be raised for preachers in general, I will claim a reasonable share for the christian matrons who teach and preach as Paul directs in Timothy and Titus.

But let none suppose that while we cannot infer the right of our clergy, to a regular salary from Paul's remarks in 1. Cor. we do infer that the overseers of christian congregations have a right by divine appointment to a support from the brethren, whenever they call for it. But still they are more worthy of honor, who do, as Paul counseled the Ephesian Bishops, labor working with their own hands. When also it becomes necessary for any christian congregation, or congregations, to employ any of their qualified brethren to go abroad and labor for the conversion of less favored neighborhoods, and the brother or brothers leave their homes and devote every day in the week to public and private preaching and teaching. the New Testament in its views of justice, mercy, righteousness, and the love of God, ordains that such should be provided for by the brethren who call them forth. But you may read at least seven times from Moses to John, before you will find a command, example, hint, allusion, or any thing else in the form of inference, direct or indirect, authorising the payment of an annual, monthly, weekly, or daily salary, to a man hired to preach by the Sunday, once, twice, thrice, or four times in the month, and during the six days work upon his farm, in his shop, in his school, or in his printing office, like Brother Brantly and myself.

Now such men as the editors of the Columbian Star and the Christian Baptist, *et omne hoc pecus*, who labor all week in other occupations, and go to church on the first day, have no more right, natural, inherent, or divinely bestowed, to take money, goods, or chattels for going to church on Sunday, than I have to a regular support as a magistrate, because once a year I make peace among my neighbors. But, perhaps, I ought to have classed some other person than Brother Brantly with myself, because one of *his sermons* costs him half the week, at intervals, and many years preparatory study, and it is worth something handsome when it is well rehearsed: whereas all my sermons in a year do not cost me six hours special study—and they are not worth more to the people than *they are to me.*

EDITOR.

QUERIES FOR VOL. VII.

Quere 1.—DOES the parable of the Talents apply to Saints or Sinners, as recorded in the 25th chapt. of Mathew?

Answer.—To neither as such. It was intended to represent the administration of the Reign of favor during the absence from earth of the King. The persons to whom the management of the affairs of this kingdom was committed during the time from the departure of the King till his second coming, were compared to the public servants or stewards of a prince or nobleman. To each of these public servants certain trusts were committed and the management of these trusts were to be the subject of inquiry when the Prince returned.—The stewards, according to their capacity for management, had more or less committed to their management. To one was committed a very large trust, to another a less one, and to a third a very small one. The same fidelity and diligence were exhibited by persons of very different capacities and trust. Hence he that had gained five and he that gained two talents were equally praiseworthy, for as the *ratio* of increase was the same, so the diligence and fidelity were the same; and the reward was equal. Now had the steward who had the least trust, only one talent, managed it so as to have gained one he would have been as commendable as he that had gained five. But the error was that he thought himself disparaged, conceived himself neglected, and formed a very unfavorable opinion of the King. This paralized all his energies, and he did nothing. His evil eye was the cause of his apathy, and instead of going to work he set himself to frame excuses for himself. As is very natural for persons of this character, he threw the blame upon his Maker, and vainly expected to justify himself by criminating the administration of the King. The parable very forcibly demonstrates the consolatory and animating maxim of Paul—viz: "It is always accepted according to what a man has, and not according to what he has not." The widow and her two mites exhibits just the contrast of the man and the one talent, and unequivocally teaches all disciples that it is equally in the power of all to obtain the greatest eminence in the Kingdom of Jesus, whatever their earthly means or opportunities may be. This parable has been grossly misapplied when turned to the advantage of unconverted men.

Quere 2.—Is an unmarried person or a youth who has never been married, eligible to the office of bishop or overseer?

Answer.—If Paul be admitted a competent witness in the case, he is not. A stripling married or unmarried, is not eligible. A person of middle age if recently converted, is not eligible. And a man who has had no experience in domestic management is illy qualified to manage the family of God. But Paul says a bishop or overseer must be blameless, and as very intimately connected therewith, "he must be the husband of one wife." That elderly persons were most eligible is evident from his adding, "having believing children," *of good behaviour* too, "not accused of riot, nor unruly." We have *very good reason to* believe that if the apostle's qualifications were all

literally observed in selecting such persons only as possess these qualifications to the discharge of the duties of this office, it would be much better with the christian communities; and that the evils which are suppposed to flow from the want of bishops of some sort, are much more imaginary than real.

To the Editor of the Christian Baptist.

Dear Sir,

THE next impious practice, which as well on account of its general adoption amongst people who profess religion, as its pernicious tendency, claims attention, is that of resorting in pursuit of *religious* information, to other means of instruction, than those with which God has himself furnished us in his own word. To evince the folly and impiety of this evil device, I offer the following remarks:—

1. God has declared expressly, that the writings which he has himself furnished us, and just as he has furnished them, unaltered by the tongue or pen of man, unmixed, undiluted with a single human conception, do contain all the information, which our salvation needs. His Holy Spirit tells us positively, that the holy scriptures are, *as worded by him*, sufficient to make us wise to salvation; that his word implanted in our minds, can save them; nay, that even the hearing of his word, can save both ourselves and our families; and that by belief of the scriptures the deliverance of lost sinners is rendered absolutely sure. It is then certain, that in order to insure the salvation of our souls, we stand in no need of any other information than that which the sacred pages, untouched by man, afford.

2. Sacred writ contains all the correct and certain information on the subject of religion, which the world ever enjoyed or will obtain. Nay more, its words selected and consecrated by the Spirit have not only been the only vehicles of his mind to man, but in all ages, have also been the only guardians and preservers of what they did convey. No sooner did remote antiquity abandon the phraseology of the Spirit, and employ words of their own devising, to express their religious notions, than with their new terms they introduced new and erroneous conceptions of God and divine things, and sunk into idolatry every where. And by the same cause a similar effect has been produced oftener than once in after times. No sooner did the Jewish clergy cease after the captivity, to employ in their religious instructions and services, the words used in their sacred books, and invented terms, fitter as they no doubt thought, to express their religious conceptions, than with their new religious language, they brought into vogue doctrines, rules, institutions and practices, unknown and unsanctioned by the word of God. And by a like departure in their religious instructions and services from the words employed by the Holy Spirit in the New Testament have christian teachers introduced into the world a *multiplicity of notions, institutions*, rules and practices wholly unauthorized by sacred writ. So invariably true is it, that if we would

with absolute certainty secure the sense or ideas of a writer or speaker, we must retain his words.

3. But if the only certain means of securing the ideas or sense of an author be to retain his language, it follows, that if we would certainly secure to our minds the ideas which the Spirit of God has communicated to us in sacred writ, we must resort to the very words which he has employed in sacred writ to convey them. For there, and then, alone can we infallibly find them. When men attempt to express the Spirit's ideas by words of their own selecting, we have no certainty that their attempts have been successful.—On the contrary we are certain that complete success never attended the enterprize. Into every performance of the kind, error more or less has never failed, to insinuate itself; and certainly this danger, from which no human language is free, ought of itself to be sufficient to deter us from resorting in a matter of such infinite importance as the eternal happiness of our souls to these sources of religious information, from which we are as liable to inhale ruinous error as saving truth. And here let me add as a general truth, that there exists no other method of guarding any message from misrepresentation, but that of selecting and prescribing the very words, which the person charged with its publication, is to employ for that purpose.

4. God's information, as conveyed in his own words, unaltered by man, is alone safe, alone certain, alone entirely exempt from error. As just hinted, the notions, opinions, harangues and compositions of men, not excepting their religious notions, opinions, harangues and compositions of every name, are all fraught with error, mistake, misconception, and misrepresentation. In God's declarations alone are unmixed truth and infallible certainty to be found. What inducement, then, can any rational being have, what reason or apology can he devise for his conduct, when he abandons even for a single moment the sure unerring information of his God, and devotes his time and attention to hearing, reading, studying, searching, and consulting sources of information which he knows to be replete with danger, from which he is certain he is liable to imbibe error, suck in falsehood, and deceive, mislead, and ruin his soul eternally?

5. When we prefer human to divine means of information, of which vile preference we are incontestably guilty, when we lay down our Bibles and take up the written compositions or listen to the religious harangues of men, we grossly insult our Divine Teacher—we tell him flatly, that he is not as capable to teach, inform, and instruct us as our uninspired fellow-creatures, and therefore we abandon his offered means of instruction and resort to theirs. For surely no reason can be assigned for closing our Bibles and giving our eyes, our ears, our time, and attention to *the means* of information offered by fellow-mortals, but that we *expect during the same* time to receive more information, and *greater benefit, from the* latter than we do from the former! And *is not God insulted, grossly* insulted, by such an expectation?

6. Again, when we resort to human means of instruction, we in effect make the Spirit of God a liar. As already observed, God has declared the information which he has provided for us, sufficient, without alteration, for the salvation of our souls. Do we not, then, when we abandon that information more or less, and resort to that which our fellow-creatures offer, tell our Divine Teacher that we have no confidence in the declarations which he has published concerning the sufficiency of his message to save our souls, at least before it has been altered, modified, and largely mixed with what is human? We in reality deny its sufficiency.

7. God has not only commanded us to resort to any other means of acquiring religious information, than that which he has provided for us in his word; but he has peremptorily forbidden us to resort to any other teacher than himself, which is manifestly equivalent to forbidding us to seek religious instruction from any other source than the Bible.

8. In innumerable passages of his word God commands his creatures to read, search, meditate, remember, and converse about the contents of his message; and to these commands the pious have yielded prompt obedience in all ages. Like David, they have day and night read, studied, and meditated the information sent them by their God; but no where are we told that they ever applied for religious instruction either to uninspired men or uninspired books. There is no such precedence on the divine record. Indeed, till the fatal Jewish Apostacy, which occurred not long after the Captivity, there is strong ground to believe that no uninspired man ever dared to set himself up as a religious teacher, in the modern sense of that term. It was then, for the first time, that uninspired men arrogated to themselves the titles, honors, functions, and homage due to an inspired instructer, and the lamentable result of this impious innovation is well known.

Let me now ask, if God's information, believed, but not altered, be, in his judgment, sufficient *so* to enlighten our understandings, purify our affections, elevate our desires, and rectify our conduct, *as* to render us fit to become members of his family and subjects of his kingdom, why resort to other or additional means? Can we expect to derive ampler or clearer information from human discourses and human writings, than we can obtain from the unadulterated instructions of the Divine Spirit? Can we imagine that a small fragment, a few words, torn from their connexion with the rest of God's message, and wrought up into, or diffused through, such a huge mass of human notions and human words, as require an hour to utter them, and which so dilute and obscure the fragment, that not a trace of it can be discerned, can by such violent separation, and such immense dilution, be rendered more fit to convey the Spirit's meaning, inform the human mind, or impress the human heart, than it was when it occupied its original place in God's book, and its primitive concentration? Truly, we cannot believe it. If either the principal objects, concerning which sacred writ professes to give information, be the existence and attributes of God, the dignity, office, and character of the Redeemer, the character and

office of the Spirit, the nature, character, condition, prospects, and duty of man, and the means provided by God for man's extrication from his present ruined state and elevation to a state of moral perfection and complete happiness: I say, if these be the great objects concerning which the Bible treats, can any rational being be so senseless as to suppose that he can, by any ingenuity of his, render God's information concerning these things, fitter to answer its purpose than he has made it? Is it not mere waste of time, then, is it not worse, is it not contempt of God, to resort to tracts, (silly stories.) to pamphlets, sermons, lectures, commentaries, expositions, to the neglect of God's own information on these infinitely important subjects? Depraved, indeed, must that taste be which prefers the muddy, filthy stream, to the clear, unpolluted fountain!

It was my intention to mention at least a few of the many sad evils which have been produced by the impious innovation now the subject of censure; but one must suffice at this time. It is the tendency of this innovation to bring *God's information* into disrepute, and alienate the affections of men from it, and so keep them ignorant of it. This is the natural effect of the imposition practised on an ignorant and credulous world by an artful and interested clergy. By them mankind have been long taught to believe that God's information, at least before it is acted on by their metamorphosing powers, before it is completely new-modelled, before it is perfectly saturated with their ingenuous notions, before its arrangement and connexion formed by the Divine Spirit, have been thoroughly subverted, and its plain phraseology also the choice of its all-wise author the Spirit, has been compelled to give place to their gaudy, pompous diction, is fit for no human purpose, can convey no instruction that can be depended on; in short, is entirely unfit to save a human soul. They must breathe the breath of life ere it can be chewed, swallowed, digested, or a particle of nourishment obtained from it. Is it any wonder that creatures, justly alarmed about their perishing souls, should, under such persuasion, pay little respect to God's word, expect little benefit from it, and flatter, caress, and fairly idolize a set of men, from whose ingenuity and eloquence they are taught to expect the deliverance of their endangered souls?

With respect,

A. STAITH, *M. D. not D. D.*

[TO BE CONTINUED.]

To the Editor of the Christian Baptist.

VIRGINIA, July 20, 1829.

Brother Campbell,

DEAR SIR—THE divided state of the worshippers of God has been a source of much unhappiness to me for many years. I do cordially believe it is owing to the presumption of the teachers making *their opinions a bond of union.* And every attempt to perpetuate *this state of* things is at war with the spirit of the gospel.

In every sect there is a set of *opinions*, which is the lifeblood of the sect, and made paramount to the word of God. A dissent from these opinions invariably produces a breach of fellowship in that sect; of course there cannot be any improvement or correction of any error without the consent of the leading teachers. This is not to be expected while they have full sway over the consciences of their disciples; for they have the power of stopping the mouth of every dissenter in their congregations. One popular teacher often sways the sceptre over thousands. My opposition to this state of things brought me into collision with some of my brethren. When I read brother Melancthon's recommendation to an ecclesiastical body, I felt mortified, believing, as I now do, it will only tend to perpetuate the spirit of sectarianism, which every lover of truth ought to banish from the earth. This is my apology for my letter to you in your May number.

I see in your last number "*Paulinus again.*" I wish to say a few things, and I am done with this subject, without new matter should be introduced.

The Baptist, in this section of country, I am satisfied is nearer the Christian church than any other denomination I know of here. If they would exercise more *liberality*, pay a greater attention to the *character and conduct of the New Testament christians*, and the *manner of their instruction*, it would soon place them, in my estimation, upon the ancient order of things. It is truly pleasing to me to find of late a growing spirit of liberality flowing from the press, and I do hope ere long to hear it from the *pulpit*. There is great room for reformation *here*. Brother Melancthon promised in his next essay to go *there*. We shall watch him closely.

I do not love the spirit of the capital *I*, and the little *u*, and I hope brother Paulinus does not. "Charity vaunteth not itself, is not puffed up." "I am less than the least of all saints."—Paul.

Again, his letter contains not that simplicity for which he is noted. This may be owing to a conviction of the difficulty of supporting his recommendation from revelation—*pari passu, modus operandi, fortiori, ergo.* Many of your readers do not know what these words mean. Were it not for a *Latin* dictionary, he would have been a barbarian unto me. "Except ye utter by the tongue words *easy to be understood*, how shall it be known what is spoken, for ye *speak into the air?*" "Therefore, if I know not the *meaning* of the *voice*, I shall be unto him that speaketh a barbarian, and he that speaketh a barbarian unto me." "In the church I had rather speak *five words* with my understanding, that by my voice I might *teach others also*, than ten thousand words in an *unknown tongue.*"—Paul.

What the magnet is to the needle on the compass, this world is to the spirit of a man. Speaking of me, "From such a one I must appeal to those of more candor," says brother Paulinus. When the ancient order of things was attended to, we hear nothing of appealing to *brethren's opinions*. This brings to mind a stratagem *of two travellers, who* were without money, to procure them a *drink of alcohol.* They caught a frog just before they reached an *inn, which they* agreed to call a *mouse.* One was to go on befo

the other and ask the keeper of the inn if that was not a mouse. He replied, "No—it is a frog." The traveller proposed a wager of a pint of whiskey that it was a mouse, and would leave it to the first man that passed by. The inn-keeper agreed to it. Up comes the other traveller. "What is this?" said the inn-keeper. "It is a mouse," replied the traveller. "A mouse! No, sir, it is a frog." "You are mistaken, my friend," replied the traveller; "it is a mouse." Thus, the inn-keeper, contrary to the evidence of his own senses, was made to pay the wager. In ancient times, in all matters of difficulty, *"What saith the scriptures"* was the watch-word, and not to the candor of erring mortals. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting."—Paul.

Again brother Paulinus measures my corn by his bushel, because he goes an equal pace with others. *Pari passu*, I go with you, and even run before you. "We dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they *measuring* themselves *by themselves*, and comparing themselves *among themselves*, are not wise." "We know no man after the flesh; ergo, if any be in Christ Jesus, he is a new creature." "But we have a measure to reach even unto you," &c. "Charity thinketh no evil."—Paul.

Again—"If persons who are fully capable of *reading the Bible* for themselves need human aid in deriving instruction from that sacred source, then much more do children need such aid that *cannot read for themselves.*" Brother Paulinus is an excellent portrait painter, and by his pencil has drawn his miniature of the subject in controversy. The burthen of his argument is this: If old children that *can* read the scriptures for themselves, *need lectures*—then little children that *cannot read*, much more *need catechisms!* "From a *child* thou hast known the holy scriptures, which are able to make thee *wise unto salvation.*"—Paul. If brother Paulinus' catechisms are *purely historic* they *cannot do this*, and are as innocent as breath. If he aims at the salvation of these little immortals, catechisms will prove injurious to them, as much so, as any Catholic manual, creed, rubric, or formula. They will dogmatize. *Fortiori.* "If I will prove catechisms," &c. If catechisms cannot *quicken* and *convert* the souls of these little ones that *cannot read*, then they are RUBBISH. If they can read let them read the scriptures; and brother Paulinus says "they contain all truth necessary to make us *wise* unto salvation; and that wherever they come, they lay hold of *every human being* with the grasp of divine authority, while they present the exhibition of divine mercy. What a pity men are not satisfied with God's way of saving sinners, but must hew out cisterns of their own which hold no water. This was Israel's error of old."* —I have never considered them clothed with *ecclesiastical authority* as those *catechisms have sought to be*, and thereby obtaining "a powerful influence amongst us. The keeping alive a sectarian spirit, and the *opinions* of brethren as a bond of union, is sup-

*I ask brother Paulinus to look and see who it was that first advised Israel of old to make cisterns of their own. 2 Kings, ch. xviii.

planting the word of God (and what I opposed) by acknowledging and soliciting the powerful influence of the kingdom of the clergy, *which was one of the evils which brother Paulinus wished to aid you in correcting.* "I stretched out my hand to pull down," &c. If my attention to the education of my children, teaching them at my family altar, the contents of the New Testament, and exhorting my brethren to do the same, is doing nothing, this charge is correct, *God has commanded teaching and exhortation.* Brother Paulinus appears to prefer his catechisms. I have nothing to build up. If dissecting the word of God to get materials to build up catechisms, is what he means, I must beg to be excused in not lending a hand to this work. This is to keep up the old divisions, if not to make new ones, and I maintain that they have a vicious tendency in keeping back the salvation of the world.

Your advice is so reasonable, I cannot doubt that brother Paulinus will cheerfully comply before long; nor can I see how any man can refuse to comply with such a course, unless he has prospects of sitting in the *chair*, and thereby to lord it over the consciences of his brethren. This advice followed up by all sects, would soon restore the purity and simplicity of the gospel of Messiah, bring about the millennial state of the church, and banish from the earth party spirit in the holy religion of Jesus Christ. All sects that are honest acknowledge errors are among them. Could they but once see error is no advantage to men, angels or devils, saint or sinner, every honest men in pursuit of truth, would cast it away from him as *folly* and *rubbish*, and inquire, "*What saith the scriptures?*" and if they are silent, leave it to the first general convention of the anniversary of the saints at the resurrection of the dead. May the minds of all your readers be directed to this important point, is the constant prayer of

A Lover of the Whole of Divine Truth.

SERMONS TO YOUNG PREACHERS.—*No. I.*

My Young Friends,

YOU are so much accustomed to preach from texts that I shall have to take one when I preach to you. My text at this time will be found in the first book of Kings, xviii. 38. "*And they cried aloud and cut themselves after their manner, with knives and lancets till the blood gushed out upon them.*" I intend no allusion to those reverend gentlemen who officiated in the temple of Baal, as analogous to you, save one; and that I will specify in its proper place. You know, I presume, my young friends, that the term *prophet* means not primarily to foretel future events. This is an *appropriated* sense of the term. There have been hundreds of prophets who have never foretold any thing except that all men will die. The interpreters of oracles were called *prophets*, as well as the *poets* by the Greeks and Romans. Extemporaneous speakers on all subjects, especially upon religious matters, were called *prophets.* He that *interpreted*, as *well as he that predicted*, were, in the scripture sense, called *prophets.* You, my young friends, perhaps, had better assume the *name of prophets*, than that of *elders*, *bishops*, or *ministers.* You

are sometimes heralds, or criers, or preachers, and all these three are comprehended in the term *prophet*. You sometimes *interpret*, and an interpreter is a prophet. I therefore *move* that all young preachers who have no certain dwelling place; no special charge; who are not overseers, nor strictly called evangelists, be denominated *prophets*. When you proclaim the gospel, interpret ancient oracles, and speak extemporaneously, you are truly prophets. Now, having found a suitable name for you, I proceed to show you the bearing of my text.

All superstitions, false oracles, and false gods have had prophets. Every thing has been counterfeited except a rogue, a villian, and Lycurgus' iron money. You must know we have had counterfeit gold, silver, and brass coins. We have had counterfeit bank bills, and the world has been filled with counterfeit gods, oracles, and priests. Counterfeiters seldom deal in brass, or in small bank bills. They are mean villains who counterfeit cheap articles. High minded rogues have counterfeited the most precious metals, and bank bills of the highest denominations. Hence it came to pass that gods, priests, and oracles have had the largest stock, at all times, in the counterfeit markets. But in all these things I have no allusion to you. For I am speaking to my young friends, who are desirous, sincerely desirous, of promoting glory to the heavens, peace on earth, and good will among men. Baal, however, you may remember, had four hundred and fifty prophets for one Elijah. But the point to which I allude, and which I wish you to consider, is, that they appear to have been very *sincere* and very *vociferous*. The doctrine which I deduce from my text is therefore this, *that persons may be so sincere as to wear out their lungs, and so zealous as to spill their blood in the cause of error—"They cried aloud and cut themselves with knives."* And you may cry aloud and spill your blood sincerely and zealously without proving that your doctrine is true. I do not know that loud talking and blood letting will prove any opinion, theorem, or proposition to be true.

From these desultory remarks I come now to the application of my sermon. And although I dare not boast of my eloquent exordium, nor logical distribution, if I can only make a good application, I will be pleased with myself, and that, be assured, is the main point. For many a preacher pleases his congregation, who fails to please himself. And now for the application—

Young orators, in the pulpit and at the bar, are more in need of an instructer than children at school, or students at college. For if they begin wrong, and contract a bad habit, they seldom can cure it. Their ideas will only run in a certain channel. Often have I seen a preacher try to get his mind abroach until he began to snuff the breeze like a whale snorting in the North Atlantic Ocean. It is more easy to bring a seventy-four gun ship into action in a gale of wind, than to get the mind to bear upon the text, until the nostrils catch the corner of a volume of air, and sneeze it out like a leviathan in the deep. *I have seen other* preachers who can strike fire no other way than by *the friction of their* hands, and an occasional clap, resembling a peal *of distant thunder.* In this holy paroxism of clapping, rubbing,

sneezing, and roaring, the mind is fairly on the way, and the tongue in full gallop, which, like a race horse, runs the swifter the less weight it carries. The farther from nature the nearer the skies, some preachers seem to think. But so it is whenever they acquire this habit it is almost incurable. They can neither speak to God nor man in the pulpit to purpose, as they think, unless when, like the boiler of a steam boat, they are almost ready to burst. This is one extreme. There are various degrees marked on the scale before we arrive at this dreadful heat. There is a certain pitch of voice which at least is ten degrees above a natural key. To this most preachers have to come before their ideas get adrift, Their inspiration is kindled from the noise they create. I have seen children cry who began quite moderately, but when they heard the melody of their own voice their cries rose in a few seconds to screams. No person can tell how much is to be ascribed to these factitious influences in giving play to the imagination and wings to our ideas. Some people have to milk all their sermons from their watch chains—and others from the buttons on their coats.

Now all these habits are no more according to reason than were the screams and cuts of the prophets of Baal. And as for religion I hope none of my young friends think there is any of it in a watch chain, or a button, or in mere vociferations.

Some preachers seem to think that suicide is equivalent to martyrdom; in other words that it is a good cause in which they die who burst their lungs in long, and loud, and vehement declamations. I doubt not but that hundreds kill themselves or shorten their days by an unmeaning and unnecessary straining of their lungs.

I do intend, my young friends, to devote a few sermons to yourselves, and I wish I could put them in a corner of the Christian Baptist which none could find but yourselves. I am conscious you need a few sermons to convert you from customs and habits as injurious to yourselves, to your health, usefulness, and improvement, as intemperance is to the well-being of the soul, body, and estate of the worshipper of Bacchus.

I do think that nature, when followed, is a better teacher of eloquence than Longinus, or all the Grecian and Roman models.—Mimics never can excel, except in being mimics. There is more true gracefulness and dignity in a speech pronounced in the naural tone of our own voice, and in the natural key, than in all the studied mimicry of mere actors, whether stage or pulpit actors, and which is the more numerous we will not be able to decide till after the census of 1830. But above all others, these prophets of Baal are the worst models for young preachers; and I trust none of you, my friends, will, from this time forth, ever follow so scandalous an example.

EDITOR.

ANCIENT ORDER OF THINGS—NO. XXX.

OFFICIAL NAMES AND TITLES.

The religious theatre of public actors is crowded. To find suitable *names to designate* them all would be a desideratum. We have *Ministers, Divines,* Clergymen, Elders, Bishops, Preachers, Teach

ers, Priests, Deans, Prebendaries, Deacons, Arch-Bishops, Arch-Deacons, Cardinals, Popes, Friars, Priors, Abbots, Local Preachers, Circuit Preachers, Presiding Elders, Missionaries, Class Leaders, Licentiates, *cum multis aliis*. I do not know what to do with them all. I would call them all by scriptural names if I could find them. But it is very difficult to find scriptural names for unscriptural things.

I have rummaged the inspired books to find some scriptural names for them all, or some general names, under which, with some sort of affinity, we might hope to class them. But this is also a difficult task. I find the following are the nearest approach I can make:—Deacons, Bishops, Preachers, Evangelists, Antichrists. This last term is a sort of *summum genus* for a large majority of them. The term *preacher* will hardly apply to any of them, in its scriptural import. Christian *mothers* who make known to their children the glad tidings, or the facts concerning the Saviour, are the most worthy of this name of any persons now on earth. Evangelists will not strictly apply to any, in its primitive usage. Though the *printers* of the history of Jesus Christ, and those who proclaim the ancient gospel, in the capacity of public speakers, may, of all others, deserve to inherit this name with the most reasonable pretensions. *Elders* will apply to old men, only, whether they are official or unofficial members of society. *Overseers* or *Bishops* will apply to all, and to none but those who have the presidency or oversight of one congregation. *Deacons*, to those males who are the public servants of the whole congregation. *Deaconesses*, to those female public servants, who officiate amongst the females. *Teacher*, is a generic term which will apply to all men in the capacity of public instructers. As for the others, I cannot classify them. The word *antichrist* covers a goodly number of them; and it is not worth the labor to tell which of them may escape the enrollment. They who have more leisure may amuse themselves with such speculations.

The officers of the christian congregations found in the *New Institution* were *overseers* and *public servants*, or *bishops* and *deacons*.—Every well ordered congregation was supplied with these. They had one, or more, male and female deacons, who served the congregations in performing such service or ministry to the male and female members of their respective communities, as circumstances required; but all these official duties were confined to one single congregation. Such a thing as a bishop over two, three, or four congregations, was as unknown, unheard of, and unthought of in the primitive and ancient order of things in the christian communities, as a husband with two, three, or four living wives. There is just as much reason and scripture for one pope and twelve cardinals, as for one bishop and four congregations.

A *bitter sweet* or a *sweet bitter* is not more incongruous than a *young elder*, or to see a young strippling addressed as an elder. It is not long since I saw, in a newspaper, such an annunciation as this: "Elder *A. B. will preach* at such a place at such an hour." But the satire was, *that elder A. B. was not twenty-three* years old. Another equally incongruous was, that "bishop W. T. will lecture in the court house *on the first Sunday of July.*" The humor was that bishop W. T. had

no diocess, nor cure, nor see, nor congregation, nor oversight on this side of the moon. Now, what shall we do with these anomalies? I answer, call no man a *bishop* or overseer, who has not a flock or an oversight; call no man a *deacon* who is not the public servant of a community; call those who proclaim the ancient gospel *evangelists*.

This, upon the whole, is the least exceptionable name for them. It does, in its etymology, just express the proclamation of the glad tidings; and if it did not import any thing more, it cannot now. The ancients called those who *wrote* as well as those who *spoke* the facts constituting the gospel history, by this name. Besides, the office of evangelist, as a proclaimer of the gospel, was always contingent. He was needed only in some places, and at some times, and was not a permanent officeer of the christian church. His office *now* answers to that of the prophets of old. The prophets as extemporaneous and occasional teachers became necessary. When, then, any congregation has a brother well qualified to proclaim the gospel, and when there is, in the vicinity, a people in need of such a service, let the person so sent by them, be called an *evangelist*. Perhaps the present distress requires such persons as much as any former period. But when christian congregations cover the country, and walk in the instituted order of the new constitution, such persons will not be necessary, any more than a standing army in time of peace.

But when we speak of the armies of the *sects*, how shall we denominate them? Let us call them all *teachers* of their respective tenets; such as teacher of Methodism, teacher of Presbyterianism; or Independent teachers, Baptist teachers, Methodist teachers, &c. This is not at all disrepectful nor incongruous. In addressing letters, or in publishing the names and offices of persons, in order to save time, paper, and ink, let us use the following abreviations: Bp. for *bishop*, Dn. for deacon, Et. for evangelist. Dintinctions of this sort are only necessary for discrimination from persons of similar names in the same vicinities. There is a great love in the American people for titles. So strong is this passion that many retain the title of an office, which, perhaps, they only filled a year or two, all their lives. How many captains, majors, colonels, generals, esquires have we who have become obsolete. Christians cannot, consistently with their profession, desire the official name without the *work*. If a man, says Paul, desire the office of a bishop, he desires a *good work*. The *work* then and not the *name* or title engrosses the ambition of the christian.

In the common intercourse of life, it is requisite that we give all their dues. Even where honor is due, the debt ought to be paid. Paul thought it no incongruity with the christian apostleship to call a *Pagan governor "Most noble Felix."* This very term Luke, the amiable physician, and evangelist, applies to a christian brother of high political standing, *"most excellent Theophilus."* We ought to address all men wearing official titles, when we address them publicly, by the titles which designate their standing among men. There is a squeamishness of conscience, or a fastidiousness of taste, which some men, and some sectaries exhibit about giving any official names or *titles to men of high* rank or standing. This proceeds more from *pride than from humility*, and more from the intimation of some co-

centric genius than from the examples of either patriarchs, prophets, saints, or martyrs in the age of God's Revelations. Let us then endeavor to call things by their proper names; and render to all men ther dues. EDITOR.

NEW HARMONY GAZETTE,

Now the Free Enquirer, of New York.

IT would seem, if any reliance could be reposed upon the testimony of those who reject testimony as a source of certain information, that the materialists, once of New Harmony, now of New York, are carrying all before them. These philosophers have silenced all the cannon of all the christian batteries of New York, themselves being judges, and have even pitched a bomb into our camp, a distance of four hundred miles. These good reasoners came hither to build up a *social system* in the back woods. They founded the city of Mental Independence, and proclaimed a new era, on the Wabash somewhere. But finding themselves and their converts *too social*, so that love itself burned into *jealousy;* and *mine* and *thine* no longer designated wife or husband; becoming in fact *too social* and too much in the *community spirit*, they found it expedient for these and other good reasons, to turn their mortal souls and dying minds to pull down that fell demon *religion:* for the traces of it, still remaining, though scarcely legible, on some of the good hearts of some of the good citizens of New Harmony, *made* some of the folks *willing* to have some interest in their wives and children, and therefore religion became inimical to the *social system*. Those who loved their wives and offspring, fled from the city; and of the rest, some who had no wives nor husbands resolved to form a league offensive and defensive against religion.—Hence the *New Harmony Gazette* renounces "*Harmony,*" in word and deed, in time and space, and *freely inquires*, in New York, whether man or woman ought to form a more intimate compact than that existing between Miss Frances, Mr. R. D. O. and Mr. Jennings, as co-editors of free inquiries. They have swords and lances now to pierce the hearts and kill the souls of all who love religion; and have devoted their whole souls to the cause of no religion.

But, to come to the point at once, these new era folks have agreed to write down religion; and so, have made that the all-engrossing theme in every number of their Free Enquirer. One of these three editors, in the 8th of July number, gave me a sort of an indirect challenge. It will be time enough for him to offer the terms when he has seen how it fared with his father at Cincinnati; or perhaps he is determined to wage war at all events and at all risques. Now I must tell my friend R. D. Owen that I have examined all the *principles* which have issued from the new school as proposed by Robert Owen, Esq. in our late discussion, and I have read and examined most of the *principles* of the old school of sceptics, and I heard all that *forty years' experience, reading*, and observation could array in vindication of *them without any* other emotion than that of wonder, why men, *claiming to be governed* by so much *reason*, could be so much the dupes of *imagination*, and hold principles antipodes to reason, knowledge,

and experience. I now know as certainly as I know that I have physical strength to lift fifty-six pounds avoirdupois, that I can demonstrate that every system of scepticism is at variance with all reason, knowledge, and human experience; and that the sceptics, one and all, are as surely infatuated as ever was an idealist, who imagined there was not a particle of matter in the univere. This much I did not say before I put on my armor, but this much I now say, that I have put it off; and laugh as you please, gentlemen, unless you repent and believe the gospel, you will as surely perish as you die. I know all you can say against the Bible, gentlemen, the priests, and corruptions of christianity, and it weighs no more in the scales of reason than the logic of the old woman in the Highlands of Scotland, who ridiculed the idea of the sphericity of the earth, by alleging that the hills in Jura were occular evidence *'that the world was not round.'* But so soon as any sceptic of learning and writing talent, such as I believe some of the editors or the Free Enquirer are, shall have deliberately read through our discussion, and if he shall then be willing to attack any one of the evidences on which we have made the truth of Christianity to rest, I will then show, in my periodical, that he cannot undermine, sap, weaken, or impair a single pillar in the citadel of supernatural truth.—Every position that I have taken in this discussion, belonging to the logical defence of christianity, I will defend against every opposition whatever. That I can do so I profess to be as certain as that I can raise my arm or wield a *goose* quill. EDITOR.

MONTHLY RECEIPTS,

For the Christian Baptist, from the 16th July to the 22d August, 1829.

E. Berry, Belmont co. O. paid for vols. 6 and 7, for J. Parish. From J. D. White, Georgetown, O. for vols. 3, 4, 5, 6, and 7. From A. and E. Picket, Wheeling, Va. for S. Bowery, Sunfish, O. for vol. 7. From B. Allen, Louisville, Ky, for A. Willhoite, vol. 6, C. Dorcey, vols. 1, 2, J. Shawder, vols. 1, 2, and 3, A. Hicks, vols. 5 and 6. and D. B. Bohanan, vols. 3 and 4. From James Buys, Decatur, Ga. vol. 6. T. S. Bell, Lexington, Ky. vols. 1. 2, 3, 4, and 6. From Robert Miller, Richmond, Ky. for E. Elmore, vol. 6. Alexander Chinn, Leesburg, Ky. for J. Wasson, vols. 1, 2, 3, 4, 5. J. W. Trabue. Glasgow, Ky. vols. 1, 2, 3. From Elder M'Intyre, for C. B. ten dollars, Upper Canada. From A. E. Baker, Mannsville, N. Y. vols. 1, 2, 3, 4, 5, 6. From P. Smith, Murfreesboro, Ten. for himself, vols. 2, 5, 6 and 7, for N. Williams, vol. 6. W. Stanfield, vol. 6; R. B. Hall, vol. vol. 6; R. Banksdale, vol. 6. W. H. Smith, do. and do. for J. Lane. From J. Burkett, Germantown, Ky. for Elder Thompson, vol. 7; J. C. Pinckard, do. Elder Thompson, do. J. H. Holton, do. W. Currens, do. W. R. Thompson, do. for himself, do. From Thomas G. Blewitt, Chester C. H. S. C. vol 6. From J. W. Jeffreys, Jeffreys' Store. Va. for J. Foulkes, vols. 1, 2, 3 4, 5; for J. A. Watson, vol. 7. From G. W. Eily, Nicholasville, Ky. for R. Whitton, vol. 5; Dr. Thornton & Co. vol. 5; J. Hensham vol. 6. J. Grissham, do. and do. for T. Pemberton; From J. Husbands, Somerset, Pa. for Mary Ogle, vol. 6 and 7; Mary Morrison, do. Mary Craft, do. James Rittenhouse, Redstone, Pa. per Elder Thos. Camp-

bell, for subscribers, 9 dollars. Elder Paremer, Smithfield, O. vol. 5. From Jos. Bryan, Hopkinsville, Ky. for W. T. Major, vols. 2, 3, 4, 5, and 6. From M. Webb, Anderson Court House, S. C. vol. 7. From J. England; Steubenville, O. vols. 3, 4, 5. From G. Fassett, Fassetts, Pa. vol. 6. From Amos Kirkpatrick, Meigsville, Ten. for H. Hall, vol. 6. From S. Hunt, Chilesburg, Ky. for A. Stewart, vols. 6 and 7; Dr. C. H. Albertee, vols. 5 and 6; Thomas Hart, vol. 5. From B. B. Davis, Ebensburg, Pa. for J. Thomas, vols 2 and 3; E. Davis, vol. 6; F. Tibbot, vol. 6, for himself. E. C. Foote, West Liberty, vols, vols. 1, 2, 3, and 7. From D. Fry, Putnam, O. vol. 7. From J. Young, Achor, O. for L. Jennings, vols. 3 and 4. and for himself, vol. 6. From Dr. Nuckles, Shelbyville. Ky. for Major J. Young, vols. 5 and 6; Robert Owen, vol. 6; L. Thomas, do. O. Thompson, vol. 7; E. Chubb, do. J. Minton, vols. 6 and 7; J. Scroggar, do. do. W. Standeford, vol. 6; W. and R. Jarvies, vol. 7. From J. Abbot, Patterson, New Jersey, vols. 5 and 7. From Elder T. Brewster, Ellisburg, New York, for Dr. M. Smith, vol. 6. From S. G. Earle, P. M. Earle's Store, S. C. for S. Moore, vol. 7. G. Henderson, do. T. Jones, do. himself, do. and 1 dollar for vol. 6 extra. From R. M Clure, Esq. Wheeling, Va. for T. Bell, vols. 5 and 6; Joel Benton, Leedsville, New York, for C. Benton, vol. 7; Sarah Reed, do. A. B. Benton, do. J. Barlow, do. and do. for himfor himself. R. Miller, Richmond, Ky. for F. Shoots, vols: 1, 2, 3, 4, 5, 6 and 7; O. Steel, vols. 5, 6. and 7. From J. T. Bryan, Owingsville, Ky. for A. M'Nab, vols. 6 and 7. J. M. Johnson, vol. 6, himself, vols. 6 and 7. From W. Lambeth, Lebanon, Ten. vols. 1, 2, 3, 4 and 7. From E. Berry, Bellville, O. for D. Kirkpatrick, vol, 6. From H. and S. Morgan, Baker's Mills, O vols. 2, 3, and 4, for the former; and vols. 5 and 6 for the latter. From Samuel King, Captina, O. for J. T. Crist, vol. 6; and for A. Ring, vol. 6. From Elder M. Cole, Charlestown, Ind. for E. D. Ross, vol. 6; W. Crenshaw, do. Isaac Holman, do. W. Foster, do. David Gray, do. B. W. James, do. From A. Sweet, Marietta, O. vols. 5 and 7. From James Patton, Esq. Paris, Ky. for J. Hazlerigg, vol. 6, D. Talbot, do. Elder A. Easton, do. J. King, do. and Wm. Parker, do, From T. S. Alderson, Columbia, Ten. for J. Hodge, vol. 6; H. Atman, vol. 7; P. H. Flipper, do. W. S. Anderson, do. and do. for himself; Henry Vankirk, Washington, Pa. paid for vols. 5 and 6.

NEW AGENTS.

James Fisher, Dillons, Taswell county, Ill. Elder Thomas M'Intyre, Whitby, Newcastle district, Upper Canada; John Grante, New Market, U. C. in room of Elder M'Intyre; Jonathan Wingate; Bellville, Alabama; David Dendy, Salem, Indiana; Francis Dickson, Mt. Carmel, Washington county, Ill. Alexander Reynolds, Dripping-Spring Ky. James Buyes, Decatur, Ga. Abraham Berger, Sangamo co. Ill. S. M. M'Corcle, Page's Mill, Tennr

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CHRISTIAN BAPTIST.

No. 8. BETHANY, BROOKE CO. VA. *MONDAY*, Oct. 5, 1829. Vol. VII.

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

Dayton, August 25, 1829.

DEAR BROTHER CAMPBELL.

I HASTEN to inform you of the result of our meeting in this place, on Saturday and Sunday last. There were ten or twelve preachers here, all of whom were either partially or altogether reformed, as far as reformation now goes. The congregation was very large, and on Sunday looked extremely interesting, assembled in one of the finest groves our country affords. After three sermons on Saturday, in the evening, in the presence of many hundreds, in the meeting house, our public teachers rehearsed, one by one, accounts of the congregations with which they were respectively connected, informing us of their progress in grace and reformation; of their order, duties, relations, and prospects; and all concurred in acknowledging but one law book, from whose decision they never attempt to appeal. This was one of the most interesting exercises in which I ever participated, or witnessed. Its influence was visible upon all the brethren. With each other they were immediately acquainted, and mutual confidence and a reciprocation of christian feeling, were the consequences. At ten the next morning I immersed William R. Cole, Esq.* of Wilmington, with whom you are acquainted, and three others. After some of the brethren had labored in word and

**I cordially congratulate brother Cole on his entrance into the kingdom of the Messiah. Two or three years since I thought of him as the King once said of a very discreet young scribe, "Indeed thou art not far from the kingdom of God." Brother Cole is not the only respectable member of the bar who has recently bowed to the sceptre of the mighty Lord. Father Campbell, a few weeks since, immersed four members of the bar of high standing, in Somerset County, Pennsylvania, together with several other persons of the same place, of much influence in society. Several Methodist preachers have also lately obeyed the ancient gospel. One and a brother exhorter was immersed in the primitive faith by brother Phillips of Steubenville, Ohio, and one by myself who called to spend an evening with me, on his way through Virginia to Ohio. When lawyers and preachers thus come into the kingdom it is not only a striking proof of the power of the truth, but matter of great joy, as by their influence and example others may be induced to come into the fold of God.*——Ed. C. B.

doctrine, two or three hundred feasted at the King's table upon bread and wine; all of them having previously had their hearts sprinkled from an evil conscience, and their bodies washed with pure water. I believe we had no sectarianism among us. Not a discordant note was heard in the house or among the trees. Brother Rains was with us. Our exercises were resumed and terminated pleasantly in the evening. Upon the whole, I believe, such a meeting is rarely held.

Week before last, I attended Todd's Fork Association, where I received encouraging news from Indiana. We had a very interesting meeting. It was resolved, with but one dissentient vote, that the association request the churches to consider this question, "*Shall we dissolve our association, and as a substitute, hold an annual meeting for worship and acquaintance?*" and disclose the result of their deliberations at their next session.

From a letter of your father's which I have seen, I learn that the *old gospel* is very successful with you.* Remember me to him.

Yours in Christ,

DAVID S. BURNET.

FOR THE CHRISTIAN BAPTIST.

BESIDE the unfounded imputation of want of plainness, which its pretended advocates, the clergy, have brough against God's address to perishing sinners, and out of which, false as the imputation is, they have extracted more gold than was ever dug from the mines of Peru, and more homage than was ever paid to crowned heads from Nimrod to the present hour: besides impious and vain attempts to remove from the divine message, such obscurities or silence as the communicating Spirit has thought proper to introduce into his original phraseology; or has suffered, in the course of his all-wise providence, to creep into the sacred pages, and, of course, to force the divine oracles to impart *more* information than God intended or fitted them to convey: besides a vast mass of dubious tales which a presumptuous priesthood have either incorporated with or stuck to the divine text, a mass entirely conjectural, and totally useless: besides gross insults offered to the God of truth by audacious attempts to augment the credibility of his information by human researches or the exhibition of repeated declarations: besides, I say, these atrocious wrongs done to divine intelligence, our heavenly visitant has just cause to complain aloud of another gross indignity offered to her hallowed person, by the rude hands of ungodly men. By them her fair celestial robe has been torn into fragments; the integrity of her sacred form has been violated; her graceful limbs have been dislocated or broken to pieces; and her very bones, stripped of their natural

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* *We have much reason to be thankful for the success attendant upon the proclamation of the ancient gospel every where. Although I devote but little of my time, except the first day of every week, to the oral teaching and preaching of Jesus Christ, I have had the pleasure of immersing more than thirty disciples in my own immediate neighborhood, within a few months back, into the faith of the apostolic gospel.*—ED.

covering and made bare, have been deprived of every original tie. Upon her beautiful form every daring anatomist, learned and unlearned, has exercised his dissecting knife; and, after mangling it into such slices as suited his perverted taste, locked them together again, in such ludicrous combinations as best comported with his wayward fancy. By this barbarous treatment the loveliness of her heavenly image has been destroyed, her power to cultivate the human heart annihilated, and her graceful form distorted and disfigured by artificial and unnatural deformities; so that, instead of a visage possessed of irresistible charms, she is compelled to exhibit a mangled carcase, a haggard skeleton of naked bones hung together by human wires. Christian reader, there is no misrepresentation, there is no exaggeration here: there is but a faint outline of the indignity offered to God's gracious message, by a self-created order of men, who have had the address to procure to themselves unlimited human confidence, with the title, the honor, and the sanctity of God's lot..

But to use plain language, the outrage committed on the order, connexion, beauty, and power of the divine message, by profane sinners who have broken it into chapters, frittered it into verses, ground it into catechisms, and after flaying, picking, and completely disjointing it, have sent it forth in the true skeleton guise of confessions and creeds, calls aloud for the severest reprobation of every real friend of Jesus Christ. Shall it be asked, Is not God's intelligence, a most hallowed object? Has it not come from the sovereign Lord of all? What mortal, then, will dare to alter, or derange, or displace even a jot or tittle found therein? Does not God know infinitely better than man the arrangement, both in respect to time, words, and matter, which it is proper for him to adopt, and which the benefit of his creature man requires him to observe? Is it then within the daring effrontery of miserable sinners to impugn, to to deny this knowledge? Will they tell the infinitely wise God to his face, that he knows not how to arrange and connect the materials of his communication to the best advantage, nor how to render them as beneficial to the human race as they might be made, or as that race could themselves render them; and that therefore, his arrangement, connexion, and diction must be changed, and the whole message new-modelled? Is there nothing horrible, nothing awfully profane in this impudent interference? Surely we ought to remember that all God's ways are perfect, and that to his work nothing can be added, or change performed on it, without manifest impairment of its fitness to answer its purpose. And we ought also to remember that God is a great economist, a very summary agent, who accomplishes in an instant, by a single exertion of his will, simultaneously, many objects; and that no where is this truth more illustriously displayed, than in the operations of sacred writ on the human mind.—By every new idea which God conveys into the soul of man, he not only enlightens the understanding but electrifies his heart. By him light and heat are imparted together. He does not as human teachers usually do, first propose in technical forms and language, cold as polar ice, rules of action, and then discharge red hot bullets, glowing *motives, to drive the* enlightened into motion. God's precepts and *motives as they stand* in scriptural array come simultaneously on the

conscience with all the light, authority and power of a God. On the whole soul they act at once. At the same instant do they inform the mind and move the heart. But by the chilling, ludicrous operations of the frittering, crumbling, dislocating, distorting and new-moddelling system, is God's message completely divested of this ineffable power. By its malign influence, the fitness of God's word to direct the understanding, and impress and impel the heart at once, or in other words to excite such feelings and emotions there, as the ideas presented in the divine message, are calculated to excite, is entirely destroyed; and no doubt, to this paralising process, to this impious, uncommanded, unauthorized interference of daring sinners with the order, arrangement and connexion in which God has judged it most proper and useful to send his instruction to perishing men, is its astonishing inefficacy to be ascribed. Did mankind do as the Saviour not only recommends, but peremptorily enjoins, and as David and other pious men constantly did; did they diligently and attentively ly read God's message just as it appears in sacred writ, unmixed, unaltered by man, and seriously reflect or meditate on its infinitely important information, it is impossible that the human mind could remain in that listless, careless, cold, unmoved state in which we generally behold it, even among those who loudly boast religion. But when God's address to sinners is stript of all the power and energy, of all the beauty and loveliness which it possesses, when presented to them unaltered, unarranged, unadulterated, undiluted; and is exhibited in the form of a string of metaphysical questions or abstract propositions, is it any wonder that its energy should evaporate during the process of such an enfeebling transformation, and that the mortal torpor, so alarming to reflecting observers should ensue?

But the gross impiety and enfeebling effect of this daring interference with God's word, are but two of the many sad evils, which this unhallowed practice has produced. Of these evils, however, I shall at present take no notice.

A. STRAITH.

SOME months since we published a critique from the pen of Dr. Straith on the import of the Greek terms, expressive of the Christian institution, called *immersion*. This article appeared in the ninth number of the 6th volume of this work, and was headed thus:—"*Immersion* and *not sprinkling, another Presbyterian doctor testifies.*"—Some weeks ago, I saw an article in the Richmond Herald, alleging that this was not fact, or, in other words that Mr. Straith was not then, nor ever was a Presbyterian Doctor or teacher. This contradiction from some anonymous writer, apparently a clergyman himself, caused me to request from Dr. Straith, some account of his former standing, with the Presbyterian church. A few days since he had the goodness to write me as follows:—I would only add, that we are very scrupulous in publishing any thing purporting to be a *fact* unless upon such evidence as warrants our own faith.—It is possible, we know, to be imposed upon sometimes; but when imposed upon, it is *our duty, (and one* which we have always discharged,) to correct *any mistatements*, which, through inadvertence or incorrect representation, may appear in our pages. In this instance, however, as

it almost universally happens, we did not mislead the public. We hope the gentleman who so bluntly contradicted our former statement, will have the justice to retract his insinuations through the same columns which presented his calumny to the public.—*Ed.*

Dear Sir,

AN outline of my religious history is this. About thirty years ago I determined to carry into effect a purpose, which had been occasionally visiting my mind from my boyhood, of investigating the two important questions, *Has God indeed spoken to the human family; and if he has, what has he said?* Upon forming this resolution, I determined to consult none of those productions called evidences of christianity, no sermons, no commentaries, no bodies of divinity, &c. but the volume alone which purported itself, and was generally admitted, to be a divine communication. This volume I consulted in the original Hebrew and Greek. After it was perceived, that I was seriously disposed, I was induced by my Presbyterian acquaintances to unite myself to that society, and after some time, though I had never seen the inside of a theological school, and knew nothing of the drilling of a preacher, I was induced to accept a *licence* to preach, which I continued to do for two or three years as it suited me, but without fee or reward. At last I found the arbitrary spirit of my party did not suit the independence of my mind, nor their views quadrate with the views that were daily opening to my inquiries; and, on the 20th day of April, 1811, I sent the Presbytery the following note. "It is my desire and request, after much deliberation, and for a variety of reasons not necessary to be stated in detail, that the Presbytery enter on their records a minute, purporting my voluntary separation;—it being my intention as soon as opportunity may present, to unite with that body of christians known in the United States by the denomination of Independents; their principles of association being more congenial to my sentiments than any other."—The result of this movement was a bitter and unrelenting persecution, attended with the excitement of such prejudices, and outpourings of abuse, that I resolved to suspend my endeavors to communicate what little I knew, or thought I knew, of the Divine message, and since that time I have seldom heard those foolish and unprofitable harangues called sermons. On the 9th instant, however, at Harper's ferry, I heard one from a Presbyterian orator, two thirds of which consisted of circumstances, which if they did exist, were certainly considered by the Holy Spirit too insignificant to merit his notice, and a considerable portion of it, of matters that related to the orator's dear self; so that, these superfluities being deducted, the residue was pretty nearly reduced to the diction of the Holy Spirit. On the same day I exhibited to a large collection of people the evidences which had satisfied me that immersion was the action enjoined by Christ on all his followers, and accordingly submitted to it. I have been requested to suffer the address to be published, and perhaps after some consideration I may consent to it. A. S.

NOTE. I neglected to annex the Presbytery's entry. "Therefore Dr. Straith is no longer considered under the care of this Presbytery."

I am, with respect,
Your ob't. serv't.
ALEX. STRAITH.

ESSAYS ON THE PATRIARCHAL, JEWISH, AND CHRISTIAN DISPENSATIONS, No. 11.*

JEWISH AGE—No 8.

NEXT to the *constitution* or national compact at Sinai was the institution of the symbolic worship. The Jewish religion is a wonderful display of Divine wisdom, goodness, and condescension to the wants and circumstances of mankind. No infidel ever understood it, no man can understand it and doubt the Divine truth of christianity. To lay down a diagram in figures, which should one thousand five hundred years afterwards, and not before, be read and understood, by millions of human beings as plain as a literal description could be, containing a whole volume in the compass of a single sheet, exhibits such an insight into futurity, as no human being ever did, or ever could possess. Suppose that some person were to pretend to be divinely inspired and commissioned, and, in the mean time, would afford to the living indubitable proofs of his mission by a stupendous display of Almighty power, but designing to have the same credit with posterity a thousand years hence, that he has with the living, how would he most likely obtain that credit? The evidences, which, when *living*, he presents, he cannot present when dead. Let him, however, leave behind him any work which when examined shall be found to contain a knowledge of future events and developements, which no human being could possess, this knowledge being as supernatural as a power which could lift the mountains, must afford equal proof to all who examine it, as the miraculous display of physical energy. Could any man have written in symbols, or laid down a diagram in figures and numbers presenting a full description of America before Columbus discovered it, and a history of all the changes which have taken place since its discovery till the present year; I say, could such a work have been executed and deposited in the archives of the Spanish government, well attested as the genuine work of a Spanish prophet, who had died at any time, say a hundred years, before Christopher Columbus was born, no person could rationally doubt the inspiration of the author, nor the certainty of the yet future and unaccomplished part of it. Such a work is the symbolic worship of the Jews' religion in all its prominent characteristics and import, in reference to the institution of Jesus Christ.

On the doctrine of chances it would be more than two billion to one, that any fifty incidents could all happen in any one character to live a thousand years after the incidents detailed were recorded. Now, more than one hundred distinct incidents are found in the Jews' religion and history detailed concerning the Messiah, all of

*The last Essay on this head was incorrectly numbered 30.

which exactly met in him, and were circumstantially completed in him. This is an argument in proof of the mission of Moses and of Christ, against which the gates of scepticism cannot prevail.—Whatever proves the mission of Moses proves the mission of Christ; and whatever provss the mission of Christ proves the mission of Moses. This is a happy arrangement, which is in accordance with the whole Divine scheme of things.

If a pretended chemist should, in testing or explaining the affinities of certain elementary principles, mingle and combine such simples as have no chemical affinitiy, it would not prove the whole doctrine of chemistry a whimsical or imaginary science. Or should a pedagogue, when instructing infants in the powers of vowels and consonants, form unnatural combinations in syllablication, it would not prove that the powers of letters and the import of words were unintelligible and indeterminate. Neither does the foolish and whimsical interpretation of types and symbols prove that all symbols and types are arbitrary, unmeaning, unintelligible, and undefinable things. Yet in this way some reason. Because some young novices, and some old visionaries, have made types where there were none, and misapplied those that were; therefore, say they, the whole system of types and symbols is unmeaning and unintelligible.

It is well for man, that *faith* and not *reason* is the principle, on which all revealed religion is predicated. For although some sceptics scowl at the idea of faith, and extol the superiority of reason, as a guide, yet the truth is, that faith is incomparably a more safe guide than reason. Not one in a thousand reasons infallibly or even correctly. Numerous as are the falsehoods believed, they do not bear the proportion of one to ten to the errors committed in reasoning. And were a man to make reason his sole guide, even in the common affairs of this life, and reject all faith in human testimony, he would be in proportion as he lived conformably to his reason, the greatest errorist in his day. Hence it was that the Grecian and Roman philosophers erred more extravagantly, and ran into wilder extremes in religion, than the tribes which implicitly followed tradition, or acted upon the principles of faith. Not a husbandman in ten, who attempts to strike out a new course in agriculture, but miscarries oftener than he succeeds. And so precarious are the best reasoners upon the plough and the shuttle, that nothing is relied upon but *experiment*. Not a husbandman in ten can rely upon his own judgment or reason in deciding the pretensions of a new plough, or of a new mode of cultivation, until experience has taught him its merits or its defects. Hence, experience is continually correcting the errors of reason. Hence, an ounce of experience is worth a pound of reason in the common business of life. They then, who believe, or in other words, rely upon the experience of others in human affairs, err less frequently, and much less fatally, than they who rejecting faith, or the experience of others, set sail upon the ocean of speculation and reason. The wise man rests upon experience, until he is able to prove by reason, or by his own experiments, that his ancestors have erred. If every generation was to reject the experience and instructions

of the past, there would soon be a rapid retrogression in the improvements of society. But, without being tedious, they use reason best, who pay a good regard to those who have lived before them, and never dare to rely on their own reasonings, any farther than they have proved them by experiment. He that drinks water to extinguish the burning sensations occasioned by swallowing vitriol, though he reasons plausibly, does not reason more discordantly with fact, than the majority of reasoners who reason themselves into universal doubt. If then, in the material world, and with reference to the common business of life, men more frequently err in implicitly following their own reason, than in following the experience related to them by others, how much dependence ought to be placed upon sheer reason, in the things pertaining to the invisible and future world. But there is one tremendous consequence attached to the errors of reason in things pertaining to the spiritual and eternal world, that is not necessarily attendant on errors pertaining to temporal affairs. Experiments may, generally do, and almost universally might, divorce us from these errors.—But if experience of our mistakes in religious faith, or in rejecting faith altogether and adopting reason, is to be the means, the sole means of detecting them, deplorable beyond the powers of expression will be the detection of our own sophistry.

But whither have I strayed from my purpose? Out of the abundance of the heart the mouth speaketh, and the pen writeth; and as I have been preparing some documents of this sort for the appendix of the Debate in press, I find that when I write for the Christian Baptist, my pen will wander off into a much frequented path. To return, then, to the symbolic worship:—

There is a most ingenious and instructive symbolizing or adumbrating of the christian history or facts, in the whole history of the Jewish people. Their history, as well as their worship, seems to have been designed for figures or types of the Kingdom of the Messiah.

Joseph was sold into Egypt by his own brethren. He was sold, too, for *thirty pieces* of silver. His own good conduct and the Divine wisdom bestowed upon him, after a few years degradation, sorrow, and suffering, placed him upon the throne, or made him viceroy of Egypt. He forgave his brothers and provided an inheritance for them. Israel went down into Egypt;—Moses was finally raised up to bring them out;—And then a new scene of things commences. Now he must be blind indeed, who cannot see in the decree that exposed Moses, in his exaltation, Divine call, and mission, in his leading Israel through the Red Sea, in the mediation at Mount Sinai, in the peregrinations through the wilderness, and in a hundred incidents of this history, an exact coincidence with the facts recorded by Matthew, Mark, Luke, and John, concerning the Messiah. But these historic incidents, though evidently figurative, and made to have a prospective reference to the incidents in the evangelical narrations, do not rank among those *symbolic institutions*, whose primary design was to prefigure the *Messiah and his* redemption. Such were the instituted acts of *worship belonging* to the tabernacle.

Sacrifice is as old as the fall of man, or at least was instituted immediately afterwards, and continued in practice among all those favored with Divine revelations, till the sacrifice of the Messiah, when it legitimately ceased. All sacrifices since offered have been unauthorized by God. He accepted one sacrifice which forever perfects the believers as to sacrifices. This Divine institution has spread all over the world. No nation of antiquity, and, perhaps, not a tribe now on earth is without some vestiges of it. It was an institution that human reason never could have originated. The idea that the blood or life of any animal could be acceptable to the Creator of the world has no archetype, model, or analogy, in the sensible or visible creation to originate it:—The ancients confirmed all their covenants over the bodies of slain animals. But this practice seems to have originated from the sacrifices, which were offered at the times when God commanded them in confirmation of any promise, which he gave to any of the human family. Thus the patriarchs confirmed their covenants, and from them the custom obtained of confirming all covenants with blood. Hence the seals of all the articles of stipulation of solemn import were seals of blood. And when this custom was laid aside, and wafers instead of victims became the seals of written contracts, they were colored red, as the symbol of the seals of blood.

Among the ancients, the gradations in the obligation and solemnity of all agreements were, first, a mere verbal promise without witness; second, a verbal promise before witnesses; third, an oath; and fourth, a victim slain. Thus when the national constitution of Israel was consummated, Moses, after he had audibly spoken the whole items and conditions, had, by Divine appointment, animals slain, and the blood was scattered over the parchment and the people. So the highest pledge or assurance of God's love ever given to mortal man, greater than promise, oath, or even human sacrifice, is the blood of Jesus, by which the new Institution has been ratified. But after these generals, we may come to particulars in the symbolic worship at another day.—Ed.

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Extract of a letter from a christian brother at Brookfield, N. S. to his friend at East-port, Me. dated July 18, 1829.

"WHEN the experience of professors is soothed by flattery, and moved by the breath of words, 'tis feverish, impetuous, & unstable; like the furious tide it ebbs and flows, and rises and falls as circumstances change. But sacred, divine, immutable truth, the blessed source of fortitude and faith in the christian's soul, holds firm empire, and like the *steady* pole star, never from its fixed and faithful point declines. Hence the apostle, "We walk *by faith*, not by *sight*." Sense is governed by what *appears*; faith by what *God says*. Sense loooks inwards and rests on happy *impulses*; faith looks outward on the sure word of *prophecy*. Sense has her anchor cast in the midst of *frames changeable as the wind*. Faith has her anchor *cast within the vail*, whither the forerunner is entered, and is both *sure and steadfast*, and secures effectually from being tossed to and

fro amidst storms of trouble and dark seasons of desertion. Sense judges by what is felt. Faith forms its judgment, not by the things which are seen, but by the things that are not seen, calling the things which are not as though they were. Sense says, now I am in the favor of God, for *I feel* it, now he is my God, for *I find him so.* (How so?) I feel nearness to him in prayer, I feel lively in duty with warm affections; these are my *assurances* and *demonstrations* of his love, and I am full of comfort. But what is the result when these are not enjoyed? These, depended on as the soul's sunshine, and lost, contrary inferences are drawn. Now I am not in the favor of God, for I do *not feel it.* Now he is not my God, for I do not find him so; I am dead and stupid in prayer, &c. &c. Thus frames, feelings, and impulses, produce no solid ground of comfort. When these are enjoyed, the dependent thinks himself a christian; and when not enjoyed, he thinks himself a cast-away;—changing his thoughts of his state as his feelings do, like the wind; and varying his comforts like the weather.

What an unsettled state of mind a professor is in, who has no way to judge of himself but by these changeable things! What doubting, trouble, and perplexity ensue from depending on sense and frames for comfort! But when comfort springs from the right source, it is pure and solid, and joy and peace abound because of the word of his grace.

"*He that believeth—He that believeth not.*"

The extent of a moral obligation is not to be determined by man's limited disposition to obey or comply. That notwithstanding the decisive tone assumed by the sacred writers on the necessity of divine influence, how unconscious they seem of any thing like embarrassment and perplexity; when they exhort men to duty, they are not only free in the utmost degree from all metaphysical explanations and distinctions, but use plain, confident, and energetic assertions of the *obligations* of men to *repent* and *believe.* On faith their statements are simple and intelligible, being a spiritual perception and *cordial reception* of divine truth.—The object to which they direct its operations is the gospel; and such a statement the gospel affords as is adapted to impress such a conviction of guilt and wretchedness, as will compel the anxious mind to an immediate and cordial reception of the message of mercy, which, by the sacredness of its subject-matter, communicates a holy influence to the mind that receives it. This cordial and spiritual reception or belief, is regarded by the sacred writers not as a merciful *succedaneum* adapted to the impotence of our nature, for the more rigid obedience which the law demands; but as the instituted method of becoming personally interested in the Divine favor, and of final salvation. Such a *pistis* or faith, such a *peithomai* or Divine persuasion, in consequence of the peculiar sacredness of its object, forms the only principle of acceptable obedience. It is *that* faith which "purifies the heart and works by love." While it leads the mind which possesses it to an entire *renunciation of all* meritorious claims derived rather from *itself*, or *its influence* or *grace received*, and to an exclusive, undivided reliance *on the perfect atonement* of the Lord Jesus Christ, as able

to save unto the uttermost; and thus the believer has *one* object to *look to*, and *live by*—Christ, the all in all. For me, Eternal Spirit, may truth's effulgence my path illumine. May I by thy celestial guidance led, fix deep in my own heart thy sacred testimony, and in my life its holy influence transcribe. O help me to note how all the parts of truth agree in one fair, one finished, one harmonious whole; which, in all its gradations and beautiful connexions, begins, proceeds, and ends, in love Divine! And, may the blessing of the Lord go with you, and in all things keep you free of the fell venom and malignant tendency of error, which strikes at the root of truth—pollutes the heart, and is as a cup full of delicious ruin. May you go forth in "the fulness of the blessing of the Gospel." The more that you are a man of *one book*, humble, and counting yourself "less than the least," the more will you enjoy primitive simplicity, and thus more acceptable to God, whatever you may be to the world; and as a minister of Christ, study to approve yourself unto him who will not forget your work of faith and labor of love." I am, yours, affectionately, J. B.

From the Columbian Star.

THE MORAL LAW AND THE CHRISTIAN BAPTIST.

WE did not intend so soon to return to the idle bravado of this publication; but our attention has been so forcibly arrested by its extravagant paradox respecting the moral law, that we consider it due to our readers to justify our former strictures, and to lift up the warning voice to them, by exhibiting the sentiments of Mr. Alexander Campbell, on the subject of the moral law.1 As he never appears to write or think in a serious mood, it may be possible that he has thrown out the odd fancy to which we now refer, as a sort of rhetorical banter, or that he merely intends to try an experiment, and to ascertain how far he can lead his blind admirers upon the implicit faith which his authority alone challenges. He boasts of the number and of the attainments of his readers and partizans; but he should remember, that there is as much of ignorance and illiterature among his advocates, as among his opponents.2 Who are the Baptists that have been converted to his new creed? They are such as were previously Arminians, or Sandemanians, such as never stood firm on the basis of truth, such as were ready to take up with the first leader of discontent and faction, such as always opposed united effort in promoting the spread of the gospel, and the advancement of education, and those who through ignorance, become an easy prey to greedy error.3 Of course there are many who read Mr. Campbell, and who fall in with his views in part, who are not included in the above description, they not yet being thoroughly indoctrinated. It is thorough converts to which we refer.

Among his other pre-eminent qualifications, it would appear that Mr. Campbell is an *antinomian*.4 The following extract will show that he is one *anti-nomos—against the law.* These are his very words:—

"But to return to Mount Sinai. The preliminaries were unanimously, *without* a dissenting voice, agreed to. The constitution was pronounced by the living God, in words audible, and distinctly heard!

PROPOSALS,

By Alexander Campbell for publishing by subscription, a monthly paper, to be denominated "THE MILLENNIAL HARBINGER."

PROSPECTUS.

THIS work shall be devoted to the destruction of sectarianism, infidelity, and antichristian doctrine and practice. It shall have for its object the developement and introduction of that political and religious order of society called THE MILLENNIUM, which will be the consummation of that amelioration of society proposed in the christian scriptures.

Subservient to this most comprehensive object, the following subjects shall be attended to:—

1. The incompatibility of any sectarian establishment, now known on earth, with the genius of the glorious age to come.

2. The inadequacy of all the present systems of education, literary and moral, to develope the powers of the human mind, and to prepare man for rational and social happiness.

3. The disentanglement of the Holy Scriptures from the perplexities of the commentators and system-makers of the dark ages. This will call for the analysis of several books in the New Testament, and many disquisitions upon the appropriated sense of the leading terms and phrases in the Holy Scriptures and in religious systems.

4. The *injustice* which yet remains in many of the political regulations under the best political governments, when contrasted with the *justice* which christianity proposes, and which the millennial order of society promises.

5. Disquisitions upon the treatment of African slaves, as preparatory to their emancipation, and exaltation from their present degraded condition.

6. General religious news, or regular details of the movements of the religious combinations, acting under the influence of the proselyting spirit of the age.

7. Occasional notices of religious publications, including reviews of new works, bearing upon any of the topics within our precincts.

8. Answers to interesting queries of general utility, and notices of all things of universal interest to all engaged in the proclamation of the *Ancient Gospel*, and the *Restoration of the Ancient Order of Things*.

9. Miscellanea, or religious, moral, and literary varieties.

Much of the useful learning which has been sanctified to the elucidation of those interesting and sublime topics of christian expectation, will, we intend, be gleaned from the christian labors of those distinguished men of liberal minds, who are ranked among the most renowned fathers of christian literature; and much aid is expected from a few of the more enlightened brethren of our own time, who are fellow-laborers and pioneers in hastening this wished-for period. It is intended to give every family into which this work shall come, *so much of the religious* news of the day, and such a variety of information *on all the topics* submitted, as to make it a work of much *interest to the young and inquisitive*.

The indulgence and patronage which have been extended to me as editor of the *Christian Baptist*, embolden me to attempt a work of still greater magnitude, expecting that if that work, written, as the greater part of it was, under very disadvantageous circumstances, and while my attention was divided between other works and a multiplicity of other business, obtained so general a circulation, and was so well received—a work to which a much larger portion of my energies shall be devoted, will not fail of obtaining, at least, an equal patronage, and of proving proportionably more useful, as the range will be so much greater, and the object one in which all christians, of every name, must feel interested; and, especially, as there is not perhaps, in the christian world, any work published with the same design, and embracing the same outlines.

CONDITIONS.

Having purchased a large fount of beautiful new type, of a good medium size, and a first-rate new printing press, we may promise a beautiful impression, on good paper.

1. Each number shall contain 48 pages large duodecimo, equal to a medium octavo, or equal in superficies to more than 63 pages of the Christian Baptist. Being printed on super-royal paper, it will cost to the subscribers only twice as much postage as the Christian Baptist, though containing more than twice and a half times as much matter. With a good index, it will make a volume of 600 pages per annum.

2. It shall be published on the first Monday of every month—the first number to be issued on the first Monday of January, 1830.—Each number shall be stitched in a good cover; and all numbers failing to reach their destination shall be made good at the expense of the editor.

3. It shall cost, exclusive of postage, Two Dollars and Fifty Cents per annum, to all who do not pay until the close of the year, but to those who pay in advance; or within six months after subscribing, Two Dollars will be accepted.

4. Postmasters, who act as agents, shall have ten per cent. for obtaining subscribers, and for collecting, and remitting the amount of their subscriptions.

5. All other persons, who obtain and pay for five subscribers, within six months from subscribing, shall have one copy gratis. But to those who do not guarantee and pay within that period, ten per cent. on all the subscribers, for whom they make payment, shall be allowed.

6. Persons who subscribe at any time within the year, will be furnished with the volume from the commencement. And no person, unless at the discretion of the editor, shall be permitted to withdraw until arrearages are paid.

7. All who do not notify their discontinuance to our agents in such time that we may be informed a month before the close of each volume, will be considered as subscribers for the next volume.

N. B. Let all subscribers be careful to name the post-office to *which they wish* their papers sent.

It is contemplated to issue the first number of this work bearing date the first Monday of January. It may not, however, appear till late in the month, as circumstances which we cannot control have thrown us back in our calculations. The 7th volume will not be finished before the first number of the *Millennial Harbinger* appears. As this enlarged periodical is undertaken at the request of many of our friends, we will follow the following rule in addressing the first number of it, unless otherwise directed:—

1. To all persons who have taken and paid for the back volumes of the Christian Baptist, or who have been subscribers from its commencement, and have paid up to the close of the sixth or seventh volume.

2. To all who have subscribed for the Millennial Harbinger, and forwarded to us their subscription before the end of December.

If we should send the first number to any other persons than those above specified, or to any who do not think it worthy of their patronage and support, they will please send it back to us, and we will then desist; otherwise we shall consider them as authorizing us to send it, and as bound, on the principle of justice, to pay for it. Itrust it will prove itself worthy of the patronage of all the intelligent and benevolent friends of humanity and religion into whose hands it may fall.

Those holding subscriptions will please to return them on or before the first day of December next; and those wishing to be supplied with proposals, shall be furnished on their application by letters to us. Whatever numbers of the seventh volume are wanting to complete it after the first of January will be as speedily forwarded as possible after that date. We wish to begin the new work with the new year, as more consistent with easy arrangement and keeping of accounts. EDITOR.

BETHANY, Brooke county, Va. 1829.

FOR THE CHRISTIAN BAPTIST.

ELECTION.—No. III.

THE following sentence is found in our last essay: "Having ascertained in a summary way, the elector, the person first elected, the ends of the election, the time when it began, and when it shall terminate, I shall speak of the principle on which it proceeds," &c. Let us then speak of the principle on which a person might, at any time, be admitted into the elect institution, or church of God and Christ.

1. This election divides itself into two great departments, the Jewish and Christian churches, the *first* receiving its members on the gross, limited, and partial principle of *flesh*, i. e. relationship to Abraham by the line of Isaac and Jacob. The *second*, admitting its members on the exalting, universal, and impartial principle of *faith* in Jesus Christ.

2. The election of individuals to church privileges in the first of these principles, viz: Fleshly relationship can be justified only by *the fact* that the infancy of the world, the rudeness of the age, &c. *rendered the introduction* of the higher and more refining principle *of faith, if not impossible*, at least altogether impolitic, in regard *to the ends to be accomplished* by the institution.

I need not observe that the change of principle from *flesh* to *faith* occurred at the coming of our Lord Jesus Christ, and that many of the Jews, who stood in the first apartment of the election, failed to be received into the second for want of the proper principle of faith in Jesus. But the limited nature of family descent, the extent of belief as the first principle of Christianity, the degradation of the infidel Jews, and the elevation of the believing Gentiles, are all set forth by the apostle, in the following beautiful allegory, in his letter to the Roman disciples: "Now if some of the branches were broken off, and you, who are a wild olive, are engrafted instead of them, and are become a joint partaker of the root and fatness of the olive, boast not against the branches, for if you boast against them you bear not the root but the root you.

"You may say, however, the branches were broken off, that I might be grafted in.

"True—by *unbelief* they were broken off, and you, by *faith*, stand; be not high minded, but fear—For if God spared not the natural branches, perhaps neither will he spare you. Behold then, the goodness and severity of God: towards them who fell, severity; but towards you, goodness, if you continue in his goodness; otherwise, you also shall be cut off; and even they, if they abide not in unbelief, shall be grafted in; for God is able to graft them in. For if you were cut off from the olive, by nature wild, and contrary to nature were grafted into the good olive, how much rather shall those who are the natural branches be grafted into their own olive?"

The Magna Charta of the whole elect institution are the covenants made of God with Abraham; from the superior and inferior branches of which are derived what the apostle, in Heb. viii. calls the new and old, the first and second, the inferior and better; or, in other words, the Jewish and Christian, covenants, *i.e.* the law and the gospel—the one enjoyed by the Jews on the footing of *flesh*, the other by men of all nations on *faith*. It is thus the apostle, by a metonomy of principle and privilege, styles the law *flesh*, and the gospel *faith*. The infancy and rudeness of the age of law, is indicated by the apostle in the following metaphor: "So the law was our *school master* until Christ." Again, allegorically—"Now I say, as long as the *heir* is a minor he differs nothing from a bondman, although he be lord of all; for he is under tutors and stewards, until the time before appointed of his father." The grossness of fleshly relationship and the spirituality of faith, together with the substitution of the last for the first of these principles, is thoroughly enforced upon the Galatians, in the allegory of Sarah and Hagar—"Cast out (says the scripture) the bond maid and her son; for the son of the bond maid shall not inherit with the son of the free woman. Well then, brethren, we (christians) are not the children of the bond maid, but of the free woman;" *i. e.* not of flesh but of faith. It must be manifest, therefore, from what has been written, that the entire election has been managed, first and last, upon these two principles, and that the one has now superseded the other.

I shall close this paper with two or three remarks upon *faith* and *family relationship:* It is on this limited and partial principle of birth *or blood*, that the old world has obtained its chiefs, judges, dicta-

tors, kings, sultans, emperors, priests, &c. and the consequence has been, that an alarming proportion of such officers has proved the worst of tyrants and knaves. The fact is, that, in the old world, a man may, by family connexion, become the heir both of religion and civil offices, to which neither his talents nor character at all entitle him. Yet this was just the principle on which the Jews obtained their kings and priests; nay, it was the principle, also, on which they were introduced into the church. Their priests, therefore, were most corrupt. Nadab and Abihu were slain of the Lord; and the two sons of Eli also perished in their immorality and presumption. The arrogance of Rehoboam issued in the dismemberment of the kingdom; and but few of his successors were famous for piety. Religion flowing from family pride went on apace until the appearing of John and Jesus, the first of whom told the people not (now) to say "We have Abraham for our father;" and the last that they must be "born *again*," if they would enter into the reign of the Messiah; not that the new birth and faith are the same thing, for they are not. The new birth is a thing proposed to the believer in Jesus—Nicodemus believed, and to him it was said, "You must be born again," *i. e.* of water and Spirit. Preachers are very apt to mistake here, and to tell the unbelieving man that he must be born again; but it is a fact that no unbelieving man can be born again. The scriptures expressly assert that "to those only who received him he gave the power of *becoming* the sons of God, even to those who believe upon his name; who are born not of blood, nor of flesh, nor of the will of man, but of God; *i. e.* by water and Spirit—the way which he wills his children to be born unto him on the principle of faith. The apostle defines faith, in general, to be "the confidence of things hoped for, the evidence of things not seen;" of course christian faith, in particular, must be an assent to the evidence of the existence of the Messiah, though we do not see him, and a confident reliance on him as one who means what he says, and who will perform what he has promised. Thus true belief engages both the head and heart of a man. "He that comes to God must not only believe that he exists, but that he is a rewarder of those who diligently seek him." This definition is illustrated in the 11th chapter of Hebrews, by the faith of Abel, Enoch, Abraham, Isaac, Jacob, Sarah, Moses, and his parents, Gideon, Barak, Samson, David, Samuel, and the prophets. But as Cain believed in the existence of God, without exercising any confidence in him as a rewarder of his worshippers; so, many now have only the one half of true faith, and believe that Christ exists, without having the least confidence in either him, his words, or his institutions. Hence they wont be baptized, they wont be born again, neither ought they, until they can trust his words. Sinners, look to the history of his faithfulness.

I would observe that the teachers of christianity ought never to go out of the Bible for a definition of faith. In regard to the origin of faith, I would just observe, that, like our affections, it is not *dependent upon the will*, but upon evidence. Other powers of *of the mind, as recollection*, imagination, &c. are dependent on *the will in their exercise*, while the *will* itself is solely under the

direction of that law which governs all animated nature; viz. the desire of happiness.

Man is possessed of other powers of acquiring knowledge besides the power of believing; for he is a creature of sense and reason, as well as of morality: but while for the propagation and education of mankind, God has laid hold of appetite, passion, reason, &c. rather than faith; yet it must be granted that we cannot see how our gracious Father in bestowing upon our fallen family a system of morals, should make the practice of it to proceed upon any other principle than that of belief. Faith and sense act with supreme power among mankind, and are the two most universal principles of our nature. They are very closely allied to each other; and it is not easy to say where the one begins and the other ends. Had the Divine Father predicated our salvation upon a fine imagination, a strong memory, a piercing intellect; military, philosophic, and literary talent; upon high birth, or even good morals; then we should have seen coming up to the christian altar our Homers, Virgils, and Miltons; our Lockes and Newtons; our Washingtons, Alexanders, &c. and men might have complained. But so long as it is written, "He who believes and is baptized, shall be saved," no one who has ears to hear, and feet to carry him to the water, has the least ground of complaint. The principle, then, on which christian election proceeds, is faith, a power of action in human nature alike distinguished for its utility, purity, and universality. PHILIP.

ELECTION—*No.* IV.

WE now come to speak of the sovereignty of God, and the point of our religion at which it appears.

In order to arrive at our conclusion with effect, I would observe that the following phrases are used in scripture to mean the same thing: "justification from sin," "righteousness of God," "righteousness of faith," "forgiveness of sins," "remission of sins." If the reader will bear these phrases in mind, I shall show him shortly how the same sentiment comes to be varied into five different expressions by the scripture's writers.

Meanwhile, let us peep at the history of the remission of sins among the Jews. The Jewish religion was exceedingly comforting to the man of God in this respect; much more so, indeed, than modern christianity: for if a man sinned, the Lord had appointed five different sorts of animals, as the mediums of remission. These were calves, lambs, kids, turtle doves, and young pigeons, any of which the man of God could carry to the altar, and by confession at the sanctuary obtain forgiveness of the God of Israel.

If a man feared God, he would have been very poor who could not muster a pair of young pigeons. But if he could not, the Lord had appointed what was styled "the poor man's offering." If, says the law, he (the sinner) be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; *he shall* put no oil upon it, neither frankincense; for it is a *sin offering.*" Again—"Then the priest shall make an atonement

for him as touching the sin that he hath sinned in one of these (sins specified in the beginning of the chapter,) and it shall be forgiven him:" Lev. ch. v. As rich and poor were liable to commit sin, these different animal offerings were evidently appointed with a reference to the different degrees of wealth among the worshippers—while the very poor and destitute were permitted to present what we have seen was called "the poor man's offering," stript of every article, of oil, wine, and frankincense, which could render it expensive. Thus our heavenly Father, in giving a law, made all possible provision for the comfort of the worshipper by instituting the above means of forgiveness.

In christianity the institution for forgiveness is baptism, which is not to be repeated, a real superiorty over the law remission; the Lord Jesus, by his precious blood, sanctifying in this way the believer once for all (his life.) "Be baptized every one of you, in the name, (*i. e.* by the authority of) Jesus Christ for the forgiveness of your sins. Thus the symbols of remission in the true religion is changed from animal *blood* to *water*; while the blood of Christ, between them, like the sun at the equator, reaches to the ends of the earth, and forms the real cause of pardon to all who ever shall be forgiven, from Abel to the resurrection of the dead.

Now, I say, it is just here that the sovereignty of God appears in christianity in forgiving sins of men in the institution of baptism, upon the *principle of faith*, in the blood of Christ, as the great and efficacious offering for all. And now we shall see how the same sentiment came to be expressed in five different ways by the scriptureans, while the phrase "forgiveness of sins," was the expression used among the vulgar of the Jewish nation. The Doctors and teachers of law, more affected and technical, varied from the civil style, for the more learned and juridical expressions, "justification from sins," "remission of sins." The Doctors, then, in speaking of the officers at the Temple, pronounced them "justified;" and again they said they were constituted "righteous" according to law, *i. e.* in offering they had done just what the letter of the law demanded; for had they not done so, the Lord ordered that every such person should be cut off from among the people.

Now, the Apostle being a Jew, and infinitely skilled by his education in the technia of the Jewish lawyers, adopts their own phrases in discoursing with them on the subject of forgiveness, *e. g.* he says in the synagogue of Antioch in Pisidia, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him *all that believe* are *justified* from all things from which ye could not be justified by the law of Moses." And as the lawyers made use of the word "righteousness" in reference to remission, or to describe a person whose sins had been forgiven: so the Apostle, speaking of the baptized believer whose sins had been forgiven, and was justified in the language of the law, calls this the righteousness of *God, because it was* a righteousness granted by God; and the right*eousness of faith,* because it was on the principle of faith in the *Son of God, that any one* was allowed to approach baptism. I

pertinaciously keep baptism in view in this matter, both because the scriptures make it the institution of forgiveness, and because it is altogether unusual both in law and religion, either to forgive or condemn on account of a latent principle Faith is not justification; forgiveness or remission is justification; and faith is the principle, and the only principle too, on which remission can be obtained. Now both faith in Jesus, and baptism for remission, were novelties to the Jews; and it was in the promulgation of these things that they took offence; and God's sovereignty is exerted in the changing of the righteousness by law for the righteousness by faith, and in offering the last not to Jews only, but to Gentiles also, and in degrading the former from their ancient standing for not embracing the good message of favor.

When we consider the display of God's sovereignty in the introduction of christianity, it appears both *immense* and absolute: absolute, because he consulted no one among men or angels—immense, because it swept away at one stroke all that the world of both Jews and Gentiles accounted holy and venerable. The law was a ponderous and imposing establishment. Its theology and morality distinguished it from, and rendered it superior, infinitely superior to, all the systems of the Gentiles.

The sanctuary and its inestimable furniture, the altar, the priesthood, and the services, consisting of offerings, sacrifices, washings, meat and drink offerings, &c. their tithes, feasts, fasts, synagogues, and books of law, with their psalters and book of prophecies, that these, all these, founded upon divine authority, most flattering to the senses, and handed down to them from the most remote antiquity, should be abandoned for the sake of Christ and the remission of sins, with the other remote advantages held out by christianity, was what the Jews could not contemplate but with amazement mingled with abhorrence. Yet did the Divine Father, in his absolute and uncontrolled sovereignty, command all the Jews every where to do this, and to do it too on pain of incurring his highest displeasure; but the same sovereignty which withdrew authority from the law of Moses, denounced at the same time the superstition of the whole world besides, and ordered all men every where to *repent and believe* the gospel; and here it is that the sovereignty of God appears in our religion in all its sublimity. What! denounce the religion of the world, and introduce a new one!! Yes, all, all was condemned and withdrawn, and the aspirant after immortality left with nothing before him to save and encourage him in the thorny road through which he followed his Master, but the flesh and blood of Jesus Christ; every thing now called for spirit instead of letter, and love instead of law, until righteousness should be established in the earth, and christianity became the religion of the world.

This exhibition of the divine sovereignty, gave birth to many questions between the Jews and Christians, the management and settlement of which devolved chiefly on the Apostles. Of these questions, the following are a few: the christian method of remission made them ask. "What profit there was in circumcision?" i. e. the law of Moses? and the admission of the Gentiles to this remission

on the same footing with the Jews, made them enquire, "What advantage then hath the Jew? These two questions are answered by the Apostle, in the 3d. chap. of his epistle to the Rom. The third question, was levelled at the very vitals of christianity itself; for the remission being granted on the principle of faith, and consequently by a favour, and neither by works of law, or righteousness, which men had done. The Jews, from an ignorance of human nature, and the true character of God, mistook the tendency of the Apostolic doctrine, and ask thirdly, whether Christianity was not essentially this, "Let us *sin* that *favor* may abound? In reply, the Apostle shows that it was by faith and favor, that both Abraham and David were saved, and that law had originally issued in the death of the first of men, and in all who came from his loins while the law of Moses which they all knew was good only for showing how severe and universally sin had taken hold of mankind.

The casting off of the infidel Jews, gave occasion finally to the question—Whether God had not departed from his former character and violated his promise to Abraham? This question is answered in the famous ninth chap. of the same Epistle, a portion of Holy Scripture which some Sectaries have most shamefully abused, but which I hope this view of the matter will ultimately redeem from their partial and limited systems—Here the Apostle shows them that they considered it no more infringement of the divine character when for popular purposes, he preferred their fathers, Isaac and Jacob, to Ishmael and Esau; and raised to the throne of Egypt Pharoah by whom he wished to make his power known, and who on account of his own bad character, should have been damned long before he was either drowned, or even made monarch of the land of Ham; but both Ishmael and Esau and Pharoah, and even they themselves, when cast off were treated by God in the only way their abominable character merited; and therefore, God dealt with them as the potter does with a dishonorable vessel; he dashed and would dash them in pieces.—Moreover, the Apostle lets them know that the blessings of christianity, were never held out or promised indiscriminately to Abraham's seed, but only to so many of them as believed. Justification from sin is a blessing, which, indeed, it were folly to offer to an unbelieving man, whether Jew or Gentile.

Having given the reader a clue to the question of God's Sovereignty, I shall now review some Scriptures which have been quoted as opposing the doctrine of the Christian Baptist, against the partial pickings of sectarianism.

1. It is said, Romans viii. "Whom he foreknew, he also predestinated to be conformed to the image of his Son, that he might be the first born among many brethren.—Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Now what is this, but that God, as may be seen from fact and from the ancient writings of the prophets, foreknew, that the Jews and *Gentiles, indiscriminately*, would believe on his Son, and for that, *had predestinated or appointed them to share in his honors; he therefore, in the fullness* of time, called them; remitted their sins,

and glorified them as his only worshippers, by making to rest upon them, the Spirit of God and of Glory.

But it is said: "Well then, he has mercy on whom he will have mercy, and whom he will, he hardens." This is true—and blessed be his holy name, that he will, if the Scriptures mean what they say, have mercy on all who believe, not of the Jews only, but of the Gentiles also; and the unbelieving wretch who will not accept of pardon on the gospel plan, ought to be hardened and heated seven times in a furnace of fire; Romans ix. The ancient idolators were hardened, and the case of the modern Jews, illustrate this verse. Again, it is said, Eph. 1st Chapter, "According as he has elected us in him, before the foundation of the world." This is also very true, and means just what it says; but, observe that it is one thing to elect us in him, and quite another to elect us to be in him. It would be one thing to elect a Jacksonite, and another to elect a man to be a Jacksonite; the one would be to make him a Jacksonite, and the other to elect a Jacksonite to some other matter; but there it was "Before the foundation of the world." We many times determine who shall fill certain offices, so soon as we have succeeded in the election of a superior officer. Many Jacksonites were marked out for offices *long before* the General was inaugurated; and so the disciples of the Messiah, were chosen to love and purity, before the foundation of the world—while the disciples of Mahomet, Confucius, and others have been appointed to no such distinction.

But again, 'No man can come unto me unless the *Father* draw him." How common is this form of speech, even among ourselves! Who has brought you here, and what has drawn you here, are phrases which are current every where, and yet, who ever thinks that the charm or power, by which one person is drawn after another is a physical one. The power of drawing is moral, not physical, and so the Saviour, in the 5th John, says that no man could come unto him, unless the Father draw him, because the political mob which he addressed, had followed him, from the gross and animal reason of having got their bellies filled the night before, with the loaves and fishes; paying no regard to the divine power, which wrought the miracle, "Verily, I say unto you, ye followed me not because ye saw the miracle, (Father in the miracle,) but because ye did eat of the loaves and were filled. PHILIP.

TENNESSEE CHRISTIAN REGISTER.

I AM glad to acknowledge the receipt at this office, of a prospectus for a work of the above title, to be edited by Mr. *George R. Fall,* of Nashville, Tennessee, devoted to the interests of *religion, letters, and the cause of temperance.* This paper, issued once-a-week, at 3 dollars per annum or 2 50 in advance, is, in so far as *religious,* pledged to no sect or party, but to those of the same profession and practice of those called "Christians first at Antioch." Mr. Fall, I have understood, is a young gentleman of much promise. I wish him much success in all the laudible objects proposed in his paper. I am sorry *that the limits of our little* periodical forbids our inserting his prospectus *in full.*

We also received by the next mail, the proposals for publishing in Lexington, Kentucky, a periodical, titled, *THE CHRISTIAN EXAMINER AND MILLENNIAL HERALD*, by J. Norwood. Brother Norwood happened almost to hit upon our title; but as we had first made the appropriation, and as he has *two* titles, and I have but one, I hope he will either drop the latter, or find a substitute that will be less confounding in the constant reference of the public. I am also much pleased with his prospectus and the object of his work. A prominent object in the "Tennessee Christian Register," and in the "Christian Examiner," is the exposition of the evils and sin of sectarianism and the exhibition of primitive christianity. It is not, then, surprising that the association of the ideas of peace and union among christians, should have called up the term *millennial* in the recollections of brother Norwood. A few more works, equally dispersed over the face of this country, ably pleading the cause of the *ancient gospel* and the *ancient order of things*, will, no doubt contribute much to the introduction of this peaceful, intelligent, and happy era. I hope that none of these efforts of our young volunteers will be treated with neglect; but that the friends of the best of good causes will hold up their arms until the Midianites are routed.

EDITOR.

☞THE DEBATE

IS now out of press; and it is hoped that, as it is to be sent to six different Book-Binders, who have stipulated to have it *substantially* bound, it will soon be in the hands of the subscribers. We have made the pages much larger than we at first intended. They are equal to an octavo, and contain much matter. As we had to send a part of this work out of our office, we divided it into two volumes; (a part of the second volume was printed in Steubenville, Ohio;) but they will be bound in one book. As this work is much needed, I hope that it will soon get abroad and obtain an attentive reading.

EDITOR.

Errata.—In the September number of the Christian Baptist, page 37, line 11 from top, supply *not* between 'only' and 'commanded.' Same page, line 34 from top, for '*precedence*,' read *precedents*. Same page, line 3 from bottom, omit the word '*either*.' Page 38, line 31 from top, for '*breathe the breath of life*;' read *break the bread of life*. Line 40, same page, for *Staith*, read Straith.

NEW AGENTS.—Kentucky—North Middletown, Major N. L. Lindsey, instead of C. E. Williams, Esq.—Lawrenceburg, Anderson co. Mr. Wm. Monday. Virginia—A. Snow, Christiansburg.; Bro. W. Bootwright, instead of Mr. Harrison Gray.

"*Monthly Receipts*," omitted for want of room, shall appear in our next.

CHRISTIAN BAPTIST.

No. 4. BETHANY, BROOKE CO. VA. *MONDAY*, Nov. 2, 1829. *Vol.* VII.

"Style no man on earth your Father; for he alone is your father who is in heaven; and all ye are brethren. Assume not the title of Rabbi; for you have only one teacher. Neither assume the title of Leader; for you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

To the Editor of the Christian Baptist.

King & Queen County, May 10, 1829.

Mr. EDITOR:

IN your remarks on the 16th Query, in the Christian Baptist, of March last, you say, "Millions have been tantalized by a *mock-gospel*, which places them as the fable placed Tantalus, standing in a stream, parched with thirst, and the water running to his chin, and so circumstanced that he could not taste it." There is a sleight of hand, or a religious legerdemain, in getting round this matter. In your answer to the 19th Query, in the Christian Baptist of April last, you have, I think, though I dare say without intention on your part, (as I believe the remarks on the 16th Query were specially intended for the populars,) given us a key to unlock the mystery contained in the sleight of hand business quoted above. The query reads thus: "What does the Saviour mean in these words: 'He said to them, It is your privilege to know the secrets of the Reign of God, but to those without, every thing is veiled in parables, that they may not perceive what they look at, or understand what they hear." Now you say "he means just what he says. The language is exceedingly plain," &c. And I think so too; and now for the key to unlock the sleight of hand, &c. You say, and I suppose you mean what you say, &c. You say then, "Some persons in a future state will be beyond the reach of mercy; some are in the present; they have shut their eyes, alienated their hearts, seared their consciences, and most stubbornly resisted the Spirit of God. There is a certain crisis beyond which the moral disease becomes incurable, as well as the physical. Some men have survived this crisis for a period. In the physical disease they live hours and days when all physicians know they are *incurable*. It is not true in physics, that "while there is life there is hope;" for there is life when there is no hope. Neither is it true as the hymn sings:

"While the lamp holds out to burn,
The vilest sinner may return."

"Now many of the Jews, in the days of Joshua, of the Lord Jesus, and of the Apostle Paul had survived this crisis. The Saviour *treated them* accordingly; and will he not be as merciful when he

sits upon the throne of final judgment, as when he stood on earth, saying, "Come to me, all ye weary and heavy burthened?" &c.—Most assuredly he will, yet he will condemn the wicked. Those persons then, from whom he studiously veiled the gospel, were those characters he knew to be such as to exclude them from forgiveness and repentance. This is a fact, and an *awful fact*, that, under the Reign of Favor, it is possible for men to become so depraved, so wicked, so hardened, as to be beyond the reach of cure. Unless this fact be apprehended and regarded, there will occur many passages in both Testaments inexplicable;" and I think so too, Mr. Editor, and thought so too, before I saw your remarks on the 16th Query, and I think the remarks on the 19th Query, afford a key, as I said before, to unlock this mysterious sleight of hand! Now the Scriptures tell us that man is born into the world as a wild ass's colt; yet vain man, would be wise! But the Apostle tells us, "For after that *in the wisdom of God*, the world by wisdom *knew not God*, it pleased God, *by the foolishness of preaching*, to save them that *believe*. Now from *your remarks*, it appears that there were at different periods of the world, men living, from whose hearts the gospel or grace of God, was *studiously veiled*, while you admit it may be so, at the present time. Now as none of our *popular preachers* do certainly know, whether there may not be some of this class of persons among the congregations to whom they preach, from whose hearts the Lord *studiously veils* the gospel, how would you have them to preach? Would you have them to tell a lie? and say, that each and every one of you can, by reading the sacred Scriptures, become partakers of the divine nature? When the Lord may have seen fit to suffer a part of them to fulfil that promise, which says, "Behold ye despisers and wonder and perish, for I work a work *in your day*, which ye shall not believe, though *a man declare it* unto you! Now if it ever pleased God, by the foolishness of preaching, to save those that believe, I have no doubt, but it pleases him yet. For the gospel is preached by living witnesses, having the Spirit of Christ, who stand as in Christ's stead, for the purpose of *turning the minds of men*, towards these things which are able, through Divine grace, to make them (from whom the gospel is not veiled) wise unto salvation; namely, the word of God and prayer. One thing I do know, that the *populars* about here, (unless they be hypocrites,) think so, for they labor night and day; and they preach the ancient gospel too, which I heard, before I heard of you, Mr. Editor! They preach as they always have done, saying, "The time is fulfilled, the kingdom of heaven is at hand, repent ye, and *belive* the gospel." They say too, "Ho! every one that thirsteth, come ye to the waters." And they say too, "Come unto me all ye weary and heavy laden, and I will give you rest." That "the Spirit and the bride say come, and let him that heareth say come, and let him that is athirst come, and whosoever *will*, let him come, and take the water of life freely." They warn people, too, saying, "Take *heed lest this come* upon you." "Behold, ye despisers! and wonder, *and perish! for I* work a work *in your day*, which you shall *not believe, though a man* declare it unto you!" Now, this is the

way the *populars* preach about here. I do not know how they preach in your part of the world. Now the Lord Jesus veils the ancient gospel which they preach now, just as he used to do, from whom he pleased. According to the command, it is the duty of all men to seek the Lord, for all have sinned. But God hath mercy on whom he* will have mercy, (as you have shown in your remarks in your answer to the 19th query, quoted above.) A man, therefore, cannot believe† to the saving of his soul, unless God give him the power; for they that thus believe are blessed.‡

Be pleased to give this a place in your paper, and thereby oblige a subscriber, who is A CONSTANT READER.

REPLY TO THE ABOVE.

UPON reviewing the 16th and 19th Queries referred to, it appears that the writer of the foregoing animadversions must have read these queries with a captious intention,—with a jaundiced eye. The 16th query explicitly states the exception which is amplified and illustrated in the 19th. Under the 16th query, p. 188. it is affirmed, "that all men, to whom the gospel is proclaimed, can believe it, if they choose; except such as have sinned so long against the light, as to have fallen into the slumber and blindness denounced against those who wilfully reject the counsel of heaven." Now, the above quotations from the answer to the 19th query, page 208, are expressly confined to such characters. 'Those persons, then, from whom he studiously veiled the gospel, were those, whose characters he knew to be such, as to exclude them from repentance and forgiveness." But how, in the name of common sense, does the exclusion of such characters, by the righteous judgment of God, from a participation of the blessings of the gospel, furnish a key for the relief of the popular preachers from the religious legerdemain, or sleight of hand business, alleged against them? Does it necessarily follow as a *universal truth*, that, because *some men have so sinned* as to render themselves incapable of reformation by the belief and obedience of the gospel, that *all*, to whom it comes, labor under the *same incapacity?* Or, does it necessarily follow, that because *some* have so abused the divine goodness as to render it inconsistent with the immaculate dignity of the divine character to admit them to a participation of the blessings of salvation; that *all* to whom the gospel comes must be considered *precisely in the same condition?* Surely no. And if not, how does it go to relieve the populars from the impeachment of tantalizing mankind with a mock gospel, while they indiscriminately assert the *entire incapacity* of *all*, to whom the word of salvation is sent, to believe and obey it? While they assert, that without something more than either the preacher or hearer can do, the gospel can neither be believed nor obeyed; consequently, that it

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**If God, peradventure, will give them repentance to the acknowledging of the truth.*

†It pleased God, by the foolishness of preaching, to save them that *believe.*

‡So, then, they that are of faith, are blessed, with faithful Abraham.

can only minister condemnation, for "he that believeth not shall be damned." Did Peter or Paul so preach the gospel either to Jews or Gentiles? Let the populars produce the specimen, and they will stand exonerated. But our correspondent seems mightily concerned for the character of the popular preachers. He alleges their ignorance of the characters of their hearers; and gravely asks, "How would you have them to preach? Would you have them to tell lies? and say, that each and every one of you can," &c. Surely no. We would not have them tell lies; nay, we would not have them even to hazard such a thing; and, therefore, would have them to preach just as did the Apostles. When Paul preached to the Antiochians, Acts xiii. we may justly consider him as ignorant of the personal characters of his hearers, as any of our modern populars can be; and yet he did not tell them that they were incapable of believing; nor yet, "that every one of them could, by reading the sacred scriptures, become partakers of the divine nature." Instead of this, he preached to them Jesus and the resurrection, and through faith in him the remission of sins, with certification, "that whosoever believes in him, is justified from all things." And concludes by warning them to beware, lest that which was spoken by the prophets should come upon them, saying, "Behold, ye despisers, and wonder, and perish," &c. Let our modern preachers go and do likewise; and they will neither risk preaching lies; nor yet expose themselves to the just censure of tantalizing their hearers with a mock gospel, as they are in the habit of doing; when, after laboring with apparent fervor to convince and persuade their hearers, as Paul did in the passage above cited, they gravely conclude, by assuring them, that after all that can be said or done on both sides, it will be all lost labor without the intervention of a supernatural influence, over which neither preacher nor hearer has any control; so did not Paul nor any of the Apostles. Nor have we a single petition for such an influence on record in the apostolic writings; neither as offered up by the Apostles, nor by the churches at their request, in behalf of the success of the gospel in the conversion of sinners.

It seems to have been the happiness of our correspondent to have heard the ancient gospel before he ever heard of the editor of the Christian Baptist. This will not be thought strange, since the said gospel was in the world 1700 years before said editor was born. But the query is, Did he hear it from the populars? If we believe his own account of their character and preaching, we should think not. He styles them "living witnesses, who stand as in Christ's stead." Who preach, saying, "The kingdom of heaven is at hand; repent ye, and believe the gospel." According to these characteristics, we should first conclude that they are false witnesses; because they never witnessed one single item of what they preach, if so be it is contained in the Bible; for this plain reason, they were born too late. We should next conclude them shameless pretenders, if they assume to be in Christ's stead, either to the church, or *to the world; for none* ever occupied this place but the Apostles, *who had power on* earth to forgive sins, and to settle for ever all *the affairs of his kingdom* in this world. And lastly, as to the

subject of their preaching, (if our informant be correct,) that "the kingdom of heaven is at hand," they belong not to the gospel dispensation at all, but to the preparatory dispensation of John the Baptist; for this was his text,—the subject of his introductory ministration. That the Baptist's gospel was really gospel; that is, good news, in its day, no one will question; also, that it is more ancient, than what we, at this day, call the ancient gospel, will be readily granted: but what is this to the purpose? The ancient gospel, of which we speak, began to be preached on the day of Pentecost, Acts chap. ii. It announced the coronation of the King and the commencement of his kingdom by the Holy Spirit sent down from heaven; with the remission of sins, through baptism, to every believing penitent sinner, thenceforth to the end of time, that should take the benefit of the institution, divinely appointed for that purpose. The successive publication of this pure apostolic gospel is what we plead for, without any additions, or intermixture of human opinions. If our correspondent and his populars be in the full possession of this blissful, ancient, apostolic gospel, we should rejoice to know it; but from the spirit and tenor of the above communication, we have our doubts that it is far otherwise. For as already stated in the close of the reply to the 16th query, "that only is gospel, which all can believe, who wish to believe." Or, in other words, that only is good news to all, which presents a good adapted to the capacity, the condition, and reception of all that choose to receive it. And such, most evidently, is the apostolic gospel.

T. W.

A Correspondent now at Bethany,

To whom was referred the above letter in the absence of the editor.

Query for the Christian Baptist.

DID Christ die in our law room and stead, according to the popular preaching?

Answer.—This is one of the many ignorant, improfitable, vain questions, so strongly reprobated by the Apostle in his letters to Timothy and Titus; "whereof come envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds," &c. "rather than godly edification which is in faith."

As an advocate for a genuine scriptural reformation by the re-exhibition of the ancient apostolic gospel and law of Christ, once delivered to the saints, I feel imperiously bound to protest against all such impertinent and improfitable questions, as have no direct tendency to godly edification, of which there are thousands in this speculative, contentious age. For this purpose I would humbly suggest to all who desire to promote and enjoy this desirable reformation, to meet all religious queries with a direct appeal to the Bible; viz. What does the Bible say? Does it afford any direct and explicit information upon the subject? If so, well. Let it be so. But, if not, we have nothing to do with it. Let it it pass as an untaught, unprofitable question, with which we have no concern. By so doing, we shall continue in the Apostles' doctrine, for so they teach.

But if this should not at all times satisfy the querist, we may next, for his sake, reasonably appeal to common sense, by inquiring what good, what utility will result from the solution of the question, provided it could be solved with certainty? Would it increase our faith, our hope, our love to God or man? Our piety, temperance, justice, benevolence? Would it make us more devout, more humane, more humble, more pure, more spiritual? In short, would it advance our moral or religious character? If not, why spend time, why exhaust our mental energy in vain speculation? By proceeding thus, we shall avoid those vain janglings and strifes of words, whereof cometh envy, &c. so vehemently and repeatedly prohibited by the Apostle. Of this sort is the above query. The gothic barbarism of its form, the awkward abstrusity of its import, consign it to the dark era of monastic ignorance, of scholastic jargon: the Bible knows nothing about it; it shocks all common sense. A thousand such questions are not worth a drink of water. The Bible furnishes a direct answer, in proper terms, to every important question that can be proposed concerning the death of Christ, either by Jew or Gentile. The Apostle to the believing Galatians, tells them collectively, that "he gave himself for our sins, that he might deliver us from this present evil world, according to the will of our God and Father." To the Jews among them, he declares, that "God sent forth his Son, born of a woman, born under the law, that he might buy off those who were under law;"—under the curse; and, that this was accomplished by the manner of his death; for it is written, "Accursed is every one that hangeth on a tree." To the believing Corinthians—that "he died for our sins according to the scriptures." To the believing Cretans—that "he gave himself for us to redeem us from all unrighteousness," &c. &c. What need, then, for the above artificial barbarous question, except to support some abstruse speculative theory? If we want to know why Christ died—why on a cross—for what—for whom—the effects of his death, &c. the Bible affords direct pertinent answers to all those interesting questions; and this should suffice. Why should we desire to be vainly wise above what is written?

T. W.

THE following letter from Richmond, Virginia, is from an intelligent and amiable brother, who was called home to the king's own country in August last. EDITOR.

"*Richmond, June* 12, 1829.

"MR. CAMPBELL,

"*Dear Sir*—YOUR views of the christian religion, as given by one who styles himself "A Lover of Truth," in a communication to the Constitutional Whig, so entirely correspond with mine, that I cannot withhold my mite of encouragement in the dissemination of your opinions. They are based upon the Rock of Ages, and *the gates of hell* shall not prevail against them, nor all the arts of *priestcraft subvert* them. We are yet in that state of the church

represented in Revelations by *the beast and his image.* The time is coming, however, when the Angel of the Covenant shall preach the everlasting *gospel.*

"Sectarianism is, indeed, the greatest enemy to christianity. The Spirit of Christ never made a sectarian. Come from what source he may, he is none of Christ's. The apparent good that is done by sectarians in spreading the gospel, arises rather from party emulation, than the love of our Master. Sectarianism has been, is now, and ever will be, so long as the monster lives, a great obstacle to the progress of christianity. Does this need illustration? Send forth, as missionaries, to a heathen people, a Romish priest, an Episcopal clergyman, a Presbyterian, a Baptist, and a Methodist. Each in the pomp and circumstance of his peculiar tenets, styling himself the ambassador of Christ, teaches the christian religion—all in different forms, and none adhering simply to *the Book* which all profess to follow. What is the conclusion of these poor heathen, forming a judgment, as all ignorant people do, from the *sight?*—any other, methinks, than that these ambassadors are sent by one Master for one and the same purpose. And reasoning to prove it would be in vain. Every christian knows that this is a stumbling block to unbelievers, even in christian countries, where the people are comparatively enlightened. The mischiefs of sectarianism are not confined to its effects on the heathen. This monster still tyrannizes in our land of liberty and gospel light, and thousands are kept from the Redeemer by the shaking of his many heads. In this country *sects* are free, while *sectarians* are slaves to the prejudices and dogmas of their sect.

"Where is the love of Christ, that when one would not sacrifice a cassock or a wax light, and another would not give a little more water, to save these souls from perishing; lest the Pope, the Archbishop, the Presbytery, or what not, of temporal lordlings, should anathematize? Here the civil law, as it should do, tolerates all religions: but it does not follow that God will bless idolatry, will-worship, or any departure from the purity and simplicity of his instituted worship. We want missionaries to preach the *gospel* to our Doctors of Divinity, Right Reverend, and Reverend Clergy, and fashionable—very fashionable laity.

"Sectarians will do some good by uniting on the Bible Society, if they do not counteract it by their sectarian *Bible Classes.*

"Persevere unto the end. You are in a good cause, and the Lord will own and bless your efforts.

"One that loves you for your work's sake,

"A DISCIPLE OF CHRIST."

To the Editor of the Christian Baptist.

Louisa, August 22, 1829.

BROTHER CAMPBELL:

YOU will be much surprised, no doubt, to hear of the *re-baptism* that has lately taken place in this neighborhood, (Louisa County.) In the summer of 1827 sundry persons were *immersed into the name* of the Father, Son, and Holy Spirit, by Brother James *M. Bagley. As some of* those persons lived in the vicinity of the

Fork church, Louisa Co. it became a matter of question by said church, whether they should be received into their fellowship.

They finally agreed to refer the matter to the last association. This, however, was not done. One of those persons (a colored man) wishing to join the Fork church, could not be admitted, it seems, because he had been baptised in the "*new way,*" as they said; that is, because the preacher said, "I *immerse* thee *into* the name," &c. instead of "I *baptize* thee *in* the name," &c. They determined, therefore, to hear his experience over again, and to baptize him in the *old way.* On the first Sunday in June, he told his *experience* to their satisfaction, and on the last Saturday in July he was *re-baptized* by the Rev. Timothy T. Swift!! after being disappointed several times; and the poor negro exclaimed, as he came out of the water, "I a'nt no Campbellite now"!!* Is not this a new thing under the sun? And was it not taking the name of the Lord in vain in the most solemn manner? When we consider all the circumstances of this case—that the preacher who immersed this Ethiopian, in 1827, was regularly ordained according to the Baptist order, and a member at that time of a regular Baptist church; a man of intelligence and of exemplary character—I say, when all these things are considered, should we not weep over the ignorance, and prejudice, and bigotry of many in this enlightened age? I am almost ashamed for the Baptists to make this communication. But it is our duty to expose every false way.

N. H.

THE following documents are worthy of an attentive perusal. A very amiable young *physician,* of good education, and of a clear, discriminating mind, who lately embraced the ancient gospel, is addressed in the following letter from an Episcopalian minister, from whose cathedral he had strayed into the fold of Christ. The parties are both known to myself, and the circumstances relative to his immersion. This letter was written to him by the reverend Episcopal teacher on hearing of his having rode off some hundred miles to be immersed for the remission of his sins. His reply to his former pastor, contains so much good sense and christian independence, that I could wish it to be read by every Episcopalian in the

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*He should have said, I, having been baptized into my own experience, and agreeably to the commandment of Mr. Swift, I am a *Swiftite* now. As Mr. Swift is, perhaps, the first protestant on earth who has ever committed such a deed, I think it due to him and to posterity, that he should have the honor of it—therefore, to distinguish this *ism* from all others, I *move* that it shall be called *Swiftism.* In the vocabulary for the next theological dictionary *Wallerism* will be found to denote the *burning* of the holy scriptures; and *Swiftism* the re-baptism of immersion into baptism, and of *into* into *in.* If men can thus profane the most sacred institutions in obedience to their own antipathies and envy; what "*ark of the covenant*" *can save the* sanctuary of the Lord from the desolating *abominations of the* Roman eagles?—ED. C. B.

United States. This young disciple was formerly very taciturn when addressed by his pastor on religious topics, which will explain one allusion in his reply. ED. C. B.

July 9th, 1829.

MY DEAR YOUNG FRIEND,

YOU will not, I trust, take it amiss if I express to you the surprize and regret with which I heard from your father, of the change in your religious sentiments. But my design in troubling you with this, is not a controversial one. I merely wish to set before your excellent judgment a few reasons for questioning the propriety of your course, even supposing that your conclusion were a right one.

You are the eldest of a numerous family; I believe I may add, the best endowed both by nature and by education, and engaged in a highly respectable profession. That you should be looked up to in a great degree by your brothers and sisters, and peculiarly cherished by your parents, is, under these circumstances, a very rational consequence. That you *are* so, is a fact with which you must be perfectly acquainted. I do not myself know any young man, therefore, to whose opinions a more ready and favorable attention might have been expected to be paid by his immediate connexions, and certainly none who could have calculated more fully on being allowed, after due consultation, to have his own way.

In the *honor* due to our father and mother, I am sure you will agree that a sacred regard to their feelings and their principles must, of necessity, be included; and that a son, who is at once warmly beloved and greatly respected by them, is the last who could, with any piety or justice, act without regard to either, or show, by any decision of his, the slightest contempt of their opinions. But in abandoning the church of your father, in which you had taken your place as a member in full communion, at your parents' request, and in doing this without one word of previous communication with them—without one attempt to debate the propriety of the measure with those towards whom the word of God directs every reasonable manifestation of gratitude and kind consideration—without a single exhibition of any anxiety to prepare them for the change, or of solicitude to lighten the blow about to be inflicted on their comfort and joy in their eldest and favorite child. Have you done as you would, one day, wish your son to do by you? Have you acted according to the spirit of the gospel? Have you not been led by your zeal to do a positive evil, at least in *the mode* pursued to secure your object? And are you sure that your course has produced to others the hundredth part of the pleasure, that it has inflicted pain, on those whose love for you is probably greater than that of the whole united world besides?

I trust you will pardon the frankness of this expostulation. I am a father, and therefore may presume that I can estimate the misery of a parent who sees and mourns over the estrangement of a darling son, much more correctly than you can *yet* do. God grant that you *may never experience* the terrible reality of such a visitation. *But beholding*, as I did, the grief of your father, hearing him say

that he had passed a sleepless and a wretched night in consequence of your conduct in this matter, and observing the tears of strong emotion which his manhood could not restrain while he spoke, I could easily conjecture the state of your mother's mind, and thought it a duty to intrude myself no longer as a pastor, but as a christian friend, to ask you whether you are not bound in conscience and in principle, to acknowledge your error in taking such a step without consulting them? Whether you are not bound by the precepts of Christ Jesus to reconcile yourself to your parents by every acknowledgment consistent with truth?

I do not mean at all to impeach the soundness of your religious views. My sincere desire is to have you unmolested and entirely free, even from any unwelcome solicitation on that subject.—But I do beseech you not to suffer this breach between you and your parents to remain unclosed for want of a speedy and thorough effort to heal it. In the *mode* of your procedure, you have been exceedingly to blame, because this mode was a plain declaration of want of confidence, want of kindness, want of reverence, want of filial submission. I confine myself to this single point, believing it a plain one, and in the hope that, however your light may exceed mine in the other doctrines of christianity, we shall agree in the practical application of the moral law: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

May the good spirit of the Most High direct and bless you.

Your affectionate friend, &c. J.*

REPLY TO THE ABOVE.

July 15th, 1829.

My dear Friend,

AS it would be highly inconsistent with my profession to take amiss any friendly attempt to convince me of a supposed error, I am very far from doing so in regard to that which you have made. On the contrary, I have to thank you for endeavoring to convince me that I was at fault in not consulting my parents upon my choice of religion, although my own heart as yet acquits me. As I cannot, however, exonerate myself from the charge before others, without declaring the motives which prompted me to that choice, it becomes necessary for me to offer to you an apology for preferring Christianity to Episcopalianism. An apology for becoming a Christian!—and to a professed minister of the gospel!—This is strange—but circumstances require it!

As old Mr. Wrenshall set forth in a petition which he wrote for a tailor, that "he had been born and bred a tailor; and, notwithstanding all the vicissitudes of human life, was a tailor still;" so, I suppose, it happened with me, that I was born and bred an Episcopalian; but, more mutable than the tailor, I am not an Episcopalian still. At least as soon as I knew my right hand from my left, I found myself an Episcopalian—I don't know how—perhaps by *hereditary descent*; and full, too, of sectarian prejudice, derived

*I am not authorized to publish the name.

probably from the same source from which the children of Papists derive their Babylonish propensities. I was bred an Episcopalian, as far as compulsory attendance on Episcopalian ceremonies could constitute me one, and lived, until my sixteenth year, without religion and without God in the world.

About this time a beloved Christian brother (not an Episcopalian) directed my thoughts and affections, in some degree, towards the Lord Jesus, as the Rose of Sharon that had no thorn; and the occasional reading of the scriptures, and a more particular attention to prayer and to sermons was the consequence. After some time, being taught to consider the Episcopal church as my spiritual mother, and supposing (like any other silly child) that she was the handsomest and best in the world, I introduced myself, at my father's request and your's, to what I then considered her privileges. And although I believed in the doctrine of the scriptures, and wished to obey it, yet, having no certain testimony in my heart or life that my sins were forgiven—that I was born of water and Spirit, and united to Christ, (and I could not have this testimony because Episcopacy had already carefully deprived me of the only one the scriptures have appointed, and that, too, at a time when, on account of infancy, I was unable to agree to, or resist, the measure,) the Lord's supper was to me rather a punishment, than a comfort, because I did not realize my title to it; and yet I was unwilling to disobey what I knew was a command of God, and my conscience was sometimes quieted with the Episcopalian or Pharasaical reflection, that I also had gone through all the preliminary ceremonies of the church, and had therefore as good a right to her ordinances as any other Episcopalian. Still no motive had so strong an influence over my conduct in this matter, as the fear of disobeying my earthly parent.

The fear of the Lord, however, soon began to sink deeper into my soul, and I made stronger efforts to get rid of the burden of sin—but in vain; and my life afterwards was compounded of long seasons of torpid religious despondency, "that frost of the soul, that binds up all its powers, and congeals life in perpetual sterility;" a species of hopeless carelessness, if I may so speak, alternated with transient glimpses of the happiness which religion would have afforded me if I had possessed it in its purity.

"When I was a child I thought as a child, I acted as a child; but when I became a man I put away childish things"—that is to say, when I began to look about me, I became weaned from my spiritual mother, because I perceived that she was neither so well favored nor so good as I was taught to believe. And it seemed to me that a simple rule of judgment would apply. As it would be unwise to consider a lady identical with the house she lived in, the garments she wore, the professions she made, or to judge of her by these, it would be equally so to esteem a church to consist in a meeting-house, a liturgy, or a profession, or by these to estimate her real character. A church is composed of members, and by their conduct the purity of the church (i. e. their purity) must be decided.

After musing on these things and reading in the Book of God, as *I reclined on the* verdant carpet of nature, beneath the luxuriant

foliage of a spreading tree, I insensibly fell into a reverie. I beheld at a distance an elegant mansion, whose gothic minarets and battlements broke against the light, and whose lofty towers raised themselves towards the clouds. Presently a lady, with her train-bearer, descended from the building and entered into a magnificent carriage, in waiting at the door, and attended by a retinue of servants, which then rapidly approached me, and halted near the place where I was. The lady immediately alighted and came towards me. Her person seemed to be adorned with the gorgeous trappings of fashion; her step was slow and measured; and the striking affectation of her manners could only have been acquired in what I was accustomed to hear called the highest and politest circles. She thus addressed me:—"My son, why hast thou forsaken my house? Why hast thou not appeared with me on the appointed days, to render praises to my spouse and seek his face? Is not Christ my spouse? Do I not enjoy his smiles? Behold I am rich, and increased with goods, and have need of nothing. My servants are many: they are clothed in silk and fine linen; I reward them liberally, and they praise me, for I am pure and holy." So thou didst teach me, I replied, that thou wert the spouse of Christ; and in him who is altogether lovely, my soul delighted; therefore did I seek his face with thee; but I perceived that he hid his face from thee, and that I could not gain his smiles. Thou gavest me a little book that I might praise him and call to him by reading therein; but he told me that out of the abundance of my heart my mouth must speak, and not out of the abundance of thy little book. Nay, thine own speech betrayeth thee. Sayest thou, "I am pure and holy?" and doth not thy little book testify of thee that thou art a "miserable sinner?" that thou hast "no health in thee?" and that the "burden of thy sins is intolerable?" And truly thou seemest to mourn grievously for thine iniquities. Would not sackcloth and ashes become thy situation better than this gorgeous apparel? And I beheld also that hatred and enmity, revilings, drunkenness, profanity, and every evil prevailed in the conduct of most of thy children. O! thou daughter of Babylon! if he whom thou callest thy spouse, had sanctified thee, would not thy children be holy? Thou didst profess to appear before God one day in the week, while not only then, but during the whole week, thy actions showed that thy heart was far from him. Therefore, did I refuse to take any longer thy counsel, but resolved to follow the directions of him who could not deceive me. My Lord smiled upon me, and in his presence my soul takes delight: therefore do I rejoice in the God of my salvation, who "never leaves me nor forsakes me." Perceiving that pride curled her lip into an insulting smile of incredulity, I added, "Thou knowest not that thou art wretched and miserable, and poor, and blind, and naked." Repent of thy wickedness, therefore, and obey Christ. I now observed anger sparkling in her eyes; and her servants, emulous of each other, began to raise their voices in her eulogy, and withal occasioned such a din that it awoke me.

I could not deny that the Episcopalians, and the Presbyterians, and other sects had faith; but I perceived that it was Episcopalian.

Presbyterian, and sectarian faith, producing nothing but Episcopa-lian, Presbyterian, and sectarian works; that each would boast in his own scheme and hate his neighbor. I therefore concluded it was high time for me to apply to a teacher sent from God, and to take the holy scriptures as my guide. Believing that my Heavenly Father meant what he said, and that in every thing essential to salvation his words were plain, I threw behind me all sectarianism, and took up the Bible. And I took it up with the resolution that what I discovered to be my Father's will, I would endeavor to perform: and if the idea of consulting any human being about the propriety of doing what I believed to be the command of God, had ever entered my thoughts, it would have done so only to be discarded as a suggestion of Satan.

Considering the Christian church as it was first formed by the Apostles, and the ancient gospel as preached by Peter on the day of Pentecost, I perceived that faith in Jesus, as the Son of God and Saviour of sinners, was the first duty; the second, repentance; and the third, baptism for the remission of sins and the gift of the Holy Spirit; and the fourth, that we should walk in newness of life.

Having been all my life dwelling upon the two first principles of the doctrine of Christ, i. e. repentance from dead works and faith towards God, (and, as far as my observation extends, this little primer constitutes the entire library of most sectarians, and the consequence is, that very few of them ever learn to read it,) it became necessary for me now to think of baptism. I need not detail the progress of that examination which forced me to conclude that infant sprinkling was not baptism. Suffice it to say, that both in the Septuagint and New Testament, I found that the words βαπτω and βαπτιζω signify to immerse, or dip; and that to translate them thus would make complete sense and harmony of the passage in which they occur; whereas, to introduce the idea of sprinkling, would frequently make absolute nonsense of scripture, (*ex. gra.* Rom. vi. 3, 4, 5. Colloss. ii. 12, &c.) I also found that faith and repentance were absolute prerequisites for christian baptism, if we wished it to be of any benefit to us, and that the word of God commanded me to be baptized for the remission of my sins and the gift of the Holy Spirit. Coming to this conclusion, therefore, I could not conceive that I was bound, by any principle, to consult my parents, or any body else, about the propriety of fulfilling this duty, any more than Abraham was to consult his wife Sarah about the propriety of sacrificing Isaac in obedience to the command of God.

Besides this, my father's "feelings and principles" in religion, which you say, are worthy of "sacred regard," I knew to be strictly and exclusively Episcopalian; and, *as such*, I considered them unworthy of that regard. For I do not accustom myself to pay "sacred regard" to any thing which I do not believe sacred and holy; and I cannot admit without reservation, a principle that sanctifies the "feelings and principles" of all parents from those who cause their children to pass through the fire to Moloch, or set them beneath the wheels of the image of Juggernaut, to those who bring them up in *papal superstition*, or impiously presume to "sprinkle them into *Christ's death*," (as their traditions would make the scriptures say.)

while the parents themselves, at the very time, though they *may* go to church, and the children, as soon as they are able, show by their works of unrighteousness whose children the word of God declares them to be.

I might, indeed, have gone as Lot went to his sons-in-law, and said, "Up, get ye out of this place!" but I would have "seemed as one that mocked unto them;" and I feared to rouse in my father those violent passions which it seems Episcopalianism has no power to subdue, and by announcing my intention to enlist them in the use of every means against its fulfilment; thus giving occasion to sin, and finally obliging me to commit a positive act of disobedience.

And taking another view of the matter: religion never was the subject of conversation between me and my father, and I never perceived him to be interested in it. As long as I remained quiet in that net which human ingenuity and the prejudice of education had thrown around him and his forefathers, and in which I was retained from my infancy; as long as I "went to church," as the phrase is, all was well. My being a Christian seemed to be a secondary consideration, or rather no consideration at all. I know not how he could expect me to consult him in a matter in which I never saw him interested, and about which he never conversed with me.

Obeying the command, therefore, without consulting man, I received, to use the words of the Presbyterian Confession of Faith, and the declaration of the 27th Article in Episcopacy, "the sign and seal of the covenant of grace, of regeneration, of the remission of sins, and of giving up to God through Jesus Christ, to walk in newness of life." And, oh! that all poor sinners might experience with me that the promises of God are "yea and amen;" that he will bless them who trust in him; that he is able to forgive sin; that the yoke of Christ is easy and his burden light; and that the Holy Spirit is indeed "a Comforter." "Why should the children of a King go mourning all their days?" Why not lay their sins at the feet of Jesus, and flounder no more in the slough of Despond, but wash in the laver that standeth between the tabernacle and the altar, that, as kings and priests, they may serve the Lord in the beauty of holiness. "Praise the Lord, O my soul! and all that is within me praise his holy name. Praise the Lord, O my soul! and forget not all his benefits: who forgiveth all thy sin, and healeth all thine infirmities. Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness."

To conclude the matter, I have thus escaped quietly from these Episcopalian and Presbyterian nets; and my father is displeased. How much greater you may judge would his displeasure have been, if my deliverance had been accomplished in defiance of his efforts to prevent it. I rejoice in the liberty and light of the gospel, and in communion with the church of Christ, where we are all brethren, and where we enjoy all that blessedness that is promised to those whom men revile, and slander, and persecute. Unfortunate sectarians! the world does not hate or persecute you; for the world loves *its own*. *I am* happy; but my father is angry. And this is strange—*that he should* mourn for me—that my joy has become his sorrow, *and my* happiness his displeasure. Do his Episcopalian "feelings

and principles" teach him to show his affection for his children by rejoicing when they are in darkness and distress, and have the "spirit of bondage continually to fear," and can enjoy no comfort in religion, no confidence towards God, no certainty of remission of sins, no power to walk in newness of life: and to mourn when they are joyful in the God of their salvation; when they have received the spirit of adoption, and rejoice in the glorious liberty of the children of God?

The free and plain manner in which I have declared my motives, may, perhaps, give occasion to offence and misconstruction. My wish has not been to offend, but to speak the truth; and that I may not be misconstrued, I will observe that my observations have not been directed against any individual, but against that principle of parental dictation in religious matters which my father claims as his right. This may do among Episcopalians, who, from the bishop to the sexton, seem to me to delight in doing all things "by authority" of men. But I am not amenable to their rules. I call no man master, for I think I have but one master, even Christ; and that to his own master every one must stand or fall. My affection for my parents is unabated. To my Heavenly Father my first obedience and love is due, and in heavenly things he alone should be consulted. To my earthly parents my obedience in things not interfering with rights of conscience, and abundant gratitude is due; since they labored for my comfort in temporal things, and incurred expense, and bestowed opportunities of education on me, more than I deserved or duty required of them. In making changes in my situation as it regards earthly things, therefore, their "feelings and principles" I would consult, and consider that I can only show my gratitude for their kindness by rendering to them that assistance in all things which the Lord will enable me to afford, and paying to them that respect which, as my earthly parents, they are entitled to receive. You seem to think my mother regrets my happiness more than my father. You are in error. She rejoices in it. One presents the picture of "Affection conquered by Pride;" the other, "Pride conquered by Affection." I think I have acted in this matter exactly as I would be done by, and that I could not set a better example to my brothers and sisters, than that of consulting and obeying God rather than man.

As to your insinuation, that a desire to please others influenced me, I can only deny it. The person you allude to never advised me to receive baptism, or to leave the Episcopal church, though he had ample opportunity to do so. It gives him pleasure, indeed, to behold—nay, "there is joy in heaven over one sinner that repenteth." Why do you and my father mourn upon such an occasion? This denial, however, I suppose will not avail with my father; and I can only say, that against blindness of prejudice, violence of passion, and obstinacy of unbelief, I will not condescend to defend either him or myself in any other way than by simply declaring that such stories are slanderous and false.

Finally, lest any thing I have said should cause the church of Christ to be misrepresented, I will observe, that for many years, in different parts of Europe, a few of the sheep of Christ, in various sects, have recognized their Master's voice, and refused to listen to

voice of a stranger: from some congregations, two or three—from others, eight or ten, separated themselves, and resolved to take the scriptures as their guide. All these appear to have fallen on the same plan, without any knowledge of each other, i. e. the plan formed by the Apostles. And this "wild fire," as you like to call it, (in contradistinctiou, I suppose, to the glimmering taper of Episcopacy,) is now making its way in America. In many districts Babylon's bells are tolling, and many of the clergy have been released from the bondage of sectarianism, and are now preaching the ancient gospel; while others are terrified because "the hope of their gains is in danger of being lost." We have the same God, the same Saviour, the same Spirit, the same Bible, the same faith, that the people of God, scattered among the sects, have. All are admitted among us who profess faith in Christ as the Son of God and Saviour of sinners, and have the seal of remission of sins through his precious blood; and every one is immediately expelled and delivered over to Satan, whose behaviour does not correspond to this profession. Nor can a disorderly person be long undiscovered; for, as under the reign of Jesus the blind see, and the deaf hear; so also do the *dumb speak*, (of which miracle you yourself will acknowledge me to be a living example;) and being thus possessed of all our faculties, we keep a watchful eye over our own conduct and that of our brethren. We have also the same liturgy and confession of faith which the church had in the days of the Apostles; and we can only say to the sects, "Show us your faith by your liturgy and your confessions of faith, and we will show you our faith by our works."

I might speak more fully upon many points, but as the interruptions of business have already detained me, and the letter has extended beyond ordinary limits, I will close by observing that your knowledge of "this way" is very limited. You merely seem to know that "it is every where spoken against." And now do not reason, religion, and prudence concur in saying to you, Do not speak or act ignorantly; "for if it be of God you cannot overthrow it, lest haply you be found to fight against God?"

That the purity and simplicity of the ancient gospel may cease to be foolishness to men, and that the elected of God may be enabled to walk worthy of their high vocation, is my prayer to him who is able and willing to save all who come to him through Christ our Lord.

DISCIPULUS.

"*Four Hundred Thousand Souls in Kentucky, destitute of the Gospel.*"

THE exaggerated and false reports of missionaries, sent to enlighten the western wilds of Kentucky, is almost past credence. The following is a superlative misrepresentation of fact. The writer of such an article, if he be a riding missionary, ought to be recalled. Indeed it is strange how any *religious* paper in the East could be so *duped as to publish* such falsehood for the truth. The churches in *the East had much better* bestow their charities in the support of *widows, than send missionaries* to the West. Through the help of *God, we can take care of* ourselves. Indeed, the people have little

or no confidence in these graduated missionaries, who receive a salary of 400 dollars per annum—ride about the country, and do little or no good either to the souls or bodies of their fellow-creatures. We care not how many ministers, men who have the fear of God in their hearts, remove to the West. Such we shall give a hearty welcome as fellow-laborers in the kingdom:—

[*Baptist Recorder.*]

"FIELD TO BE OCCUPIED.

"*Recent communications made to the editor of the* Home Missionary, *inform us that there are in KENTUCKY not far from* 600,000 *inhabitants, and the whole supply of PRESBYTERIAN ministers is only about FIFTY; and these, it is said, are* one-fourth *of the whole number of ministers, of all denominations, in the state. It is therefore estimated that FOUR HUNDRED THOUSAND SOULS IN KENTUCKY ARE DESTITUTE OF THE STATED ADMINISTRATION OF THE GOSPEL, while multitudes seldom hear the voice of a Christian minister of any kind!*"

WE have thought proper to copy the following article from the *Christian Watchman*, that our readers may see the *style* in which some of our Baptist brethren live in the East.

We have serious doubts whether such expenditures comport with the spirit of charity and Christian benevolence. Would it not have contributed more to the honor of Christianity and the happiness of the poor and afflicted, to have converted the superfluous ornaments of this church into a fund for the relief of poor widows, some of whom (if we are correctly informed) have been thrown into the Boston jail for small sums of money, which it was impossible for them to pay? While the citizens of Boston are to be praised for their public spirit and liberal donations, they permit the poor widow to be torn from her fatherless, weeping, and helpless orphans, and to be incarcerated in a prison. Such things, to us, appear to be wholly unworthy of the spirit which should influence a Christian community. If our information be incorrect on this subject, it is hoped the editors of that city will set us right:—

[*Baptist Recorder.*]

"*First Baptist Meeting-House in Boston, Mass.*—The vestry room, 55 feet in length and 38 in width, in the rear of the basement story, is finished in a superior manner, and furnished with settees sufficient for three or four hundred persons. The floor of the house, which contains 106 pews, is gained by an easy flight of stairs. The pews are lined with crimson, and stuffed similar to a sofa, and furnished with carpets, cushions, book racks, &c. The ends of the pews are furnished with scroll arms, and the doors are several inches lower than the backs of the pews, so that they appear like rows of sofas in perfect uniformity.

"The pulpit is of mahogany, neatly finished, and surmounted by a large crimson silk damask curtain. Immediately in front of the pulpit, and connected with it, is the baptistry, the top of which is *even with that of* the pews. It is so situated that every person in *the house may see* the ordinance performed when seated in their *pews.*

"The apartment for the singers is directly over the stairs which lead to the first floor, and about seven feet above it. This is carpeted and furnished with settees, and ornamented with rich cornices and crimson draperies. It connects by doors with two stair cases, which lead to the north and south galleries. Two other stair cases lead to the gallery immediately over the singers, which contains twenty-two pews, and which are to be free. Here the scholars in the male and female Sabbath Schools are to be seated.

"The ceiling is a regular arch, having a spring of about six feet, the entire length of the house. From the centre is suspended the cut glass chandelier, which was procured by the society a few years ago. Two sky-lights, thirty-six feet in circumference, one between the chandelier and the other on the opposite side, admit the light through the ceiling.

"In the centre of each circular sash in the ceiling is a swinging sash, nine feet in circumference, which is opened for the purpose of ventilation. The house is crowned by a handsome tower, which contains a bell of about 1600 lbs. weight.

"That part of the basement story which fronts on Hanover street, is fitted into five handsome stores, and are now rented for something over 1500 dollars per annum. After the building is paid for, these rents are to be applied towards the support of the gospel in that house.

"The pews in the above church were sold at auction by Messrs. Coolidge & Haskell. One hundred and one were sold, producing the sum of 26,960 dollars. Thirty-seven remain unsold. The whole cost is estimated at 45,000 dollars."

To the Editor of the Christian Baptist.

Virginia, October 1, 1829.

DEAR BROTHER,

HAVING heard of the snarling of the editor of the *Columbian Star*, from sundry persons, I felt anxious to know the cause. It was no easy matter to find one of those comets that once shone among us. I, with many of my brethren, were regular readers of it, being the best light, as I then thought, that we enjoyed. It is true the light was so dim that I could not tell whether I was in Jerusalem or Babylon, nor distinguish the "Lamb with seven horns" from the "Beast with ten horns;" whether I was a slave or a free-man. When the *Christian Baptist* came among us, the light was so superior, and the privileges so much greater than what we had ever enjoyed, that it was with fear and trembling I spoke of them. I began to see I was in Babylon, and a slave to the popular systems of this day, and the priesthood. I therefore had to communicate the light I enjoyed privately to some of the readers of the *Star*, and it appears to have fled from among us as the stars in the firmament disappear at the rising of the sun.

I soon discovered, upon reading the *Star* of September last, the *cause of his growling* about the number of your readers. I saw *he was disposed to bite* before he had *barked*. The fable of the dog *in the manger rushed into* my mind, and the cry of Demetrius and

the craftsmen. For the information of brother Brantly, I can inform him that his unchristian conduct in publishing every thing that he thinks will obscure the light that the *Christian Baptist* has taught us to enjoy in the gospel, is as vain as if he was to stretch out his feeble hand in order to stop the light of the sun, until he takes up the Essays on the Kingdom of the Clergy, the Ancient Order of Things, and the Ancient Gospel, proving them to be inconsistent with the revelation of Jesus Christ and the happiness of the Christian societies through the earth. Whenever he shall do this, I promise his dear brother of Pittsburg shall see, or hear, that the readers of the *Christian Baptist* are men that do wish to learn holiness, (but it is the holiness inculcated in the New Testament,) and to "stand perfect and complete in all the will of God."

I could not but smile on reading the *Star*. He condemns the letter of R. T. P. in your August number. Now I have never heard of any one approving of the spirit and wording of that letter, or vouching for the truth of its contents. But brother Brantly undertakes to say that his dear brother shows his discernment by saying, "Of from three to four thousand readers of the *Christian Baptist*, scattere over these United States, they do not wish to learn holiness"? Had he rebuked this brother, as you have R. T. P. there would have been something like holiness in the conduct of brother Brantly. "And do you think this, O man, who judge those who practise such things, and yet work the same, that you shall escape the sentence of God?"—*Paul.*

I am really surprised at the conduct of brother Brantly. There was a time when I delighted to hear his name called. He then lived in a warm climate; nor did I know (until I saw it in the *Christian Baptist*) the cause why he should have removed so far towards the frigid zone. I am fearful he has not forgiven you for telling us that it was the *sixteen hundred dollars* that translated him from Georgia to Philadelphia. Your letting out the secret, that "all sectarianism and sectarian zeal spring from the love of money," must have been to *him* as the arrow of a certain man who 'drew his bow at a venture.' How can a man who gives such evidences of his love of mammon, undertake to rebuke or reprove another? Does not his conscience say, *Physician, cure thyself*? Can he believe that the people who have read the *Star* and the *Christian Baptist* are incapable of seeing the dissimulation used by the *priesthood* to keep them in ignorance? Why does he act in such a way as to induce many to believe that the Christian religion is intended to enslave the consciences of those that believe it, to the priesthood? and that we are the *merchandize* of the priesthood? Why introduce the opinions of the Baptists about the doctrines of grace, predestination, and election? Are these opinions to be made paramount to the gospel of Christ? or does he consider the Baptists infallible? Why give such strong grounds for suspicion that the Baptist teachers are ready to go all lengths with the sectarians, so as to call for an *expose* of priestcraft during the sitting of the Convention in Virginia. I must say, there is not an item that I *have ever seen from* the pen of the editor of the Christian Baptist, *or from any of his* correspondents, that could give the least reason to *believe their being* engaged in the supposed conspiracy of priest

craft in these United States, "tending to produce hypocrisy, weakness, and a blind devotion to usurping *spiritual rulers*, which must end in the total overthrow of civil liberty, and an entire destruction of all the rights of conscience, and the free exercise of all *religious*, and of *such moral actions*, as do not square with the arbitrary laws and dictates of such '*spiritual government and rulers*'*—but quite the reverse I ask, why expose *the only people* who are disposed to take the Word of God as the rule of their faith and conduct, to censure? Your days are about to be numbered. The *Star*, nor any other religious journal that has ever circulated among us, can be read with any degree of interest, except the *Religious Herald*, published in the city of Richmond. The editor is a man of piety and liberality, and well deserves the attention and encouragement of the freeborn sons of God. Look out! The *Millennial Harbinger* will soon take its flight through these United States, and will drown the melody of your *organ* and *piano!*

Brother Brantly, I am sorry to see such a spirit of pride as is manifested in your number alluded to, and a disposition to keep us in ignorance. Why wish us to live under *Star-light* when the *day* is dawning? Would you not suspect a man if he were to sleep all the day, and then walk in the night by star-light? I think you would. Why reflect upon us for exercising the rights of conscience? And why complain because we cannot join you in all the popular superstitions of the day?

I am satisfied superstition is in the Baptist churches; for what is not commanded to be done as a religious duty, and is done as such, is superstition. Where is the example or the precept for your erernal sermonizing,or textuary preaching—funeral sermons—quarterly communion—with hundreds of other antichristian practices?

May the *Harbinger* open your eyes, and turn you to God and the word of his grace, is the prayer of JASON.

THE following *critique* on the pernicious tendency of human creeds, merits, we think, the serious attention of the public.

Ed. C. B.

"A paralysing influence has been working mightily for ages in the Christian world. and we ought not to wonder at its results. Free action has been denied to the mind, and freedom is an essential condition of growth and power. A fettered limb moves slowly and operates feebly. The spirit pines away in a prison; and yet to rear prison walls round the mind has been the chief toil of ages. The mischiefs of this intellectual bondage are, as yet, we conceive, but imperfectly known, and need to be set forth with a new eloquence. If, as we believe, progress be the supreme law of the soul and the very aim of its creation, then no wrong can be inflicted on it so grievous, as to bind it down everlastingly to a fixed, unvarying *creed*, especially if this creed was framed in an age of darkness, *crime, and political* and religious strife. This tyranny is pre-eminently *treason against* human nature. If growth be the supreme law

* *See the Richmond Inquirer of the* 15*th* September.

and purpose of the mind, then the very truth which was suited to one age, may, if made the limit of future ones, become a positive evil; just as the garment in which childhood sports with ease and joy, would irritate and deform the enlarging frame. God having framed the soul for expansion, has placed it in the midst of an unlimited universe to receive fresh impulses and impressions without end; and man, *'dressed in a little brief authority,'* would sever it from this sublime connexion, and would shape it after his own ignorance, or views. The effects are as necessary as they are mournful. The mind, in proportion as it is cut off from free communication with nature, with revelation, with God, with itself, loses its life, just as the body droops when debarred from the fresh air and the cheering light of heaven. Its vision is contracted, its energies blighted, its movement constrained. It finds health only in action. It is perfect only in as far as it is self-formed. Let us not be misapprehended. We mean not to deny that the mind needs the aid of human instruction, from the cradle to the grave; but this it needs as a material to act upon, and not as a lesson to be mechanically learned. The great aim of instruction should be to give the mind the consciousness and free use of its own powers. The less of instruction the better, if it only propose to engender a slavish dependence and an inert faith."

[*Christian Examiner.*]

ESSAY ON THE EIGHTH DAY.

"AS every thing belonging to the New Dispensation was prefigured and shadowed forth under the Old, so we shall find that different typical intimations were given of this change of the day of weekly rest. The *eighth* day is particularly distinguished throughout the Old Testament. Circumcision was to be administered to children on the eighth day. The first born of cattle which belonged to the Lord, were not to be *received* till the eighth day of their age. On the eighth day, and not before, they were *accepted in sacrifice.* On the eighth day the consecration of Aaron and his sons was completed, and he *entered on his office as priest.* The *cleansing* of the leprosy, which was typical of cleansing from sin, took place, after various ceremonies, on the eighth day. The same was the case as to those who had issues, and also respecting the cleansing of the Nazarites. On the feast of tabernacles, the *eighth* day was a Sabbath, and was called the great day of the feast. On the first day of this feast thirteen bullocks were offered; on the other six days the number of bullocks was decreased by one each day; so that, on the seventh day, there were only seven bullocks offered. But on the *eighth* day the number was reduced to *one* bullock, after which these sacrifices were *ended.* At the dedication of the temple, when it was completed or *perfected,* the ark of the covenant being placed in it, Solomon kept the feast seven days, and all Israel with him; and, on the *eighth* day, they made a solemn assembly. Ezekiel, in his vision of the city and temple and land, towards the end of his prophecies, says, "Seven days shall they *purge the altar, and* purify it, and they shall consecrate themselves; *and when these* days are expired, it shall be, that upon the eighth

day, and so forward, the priest shall make your offerings upon the altar, and your peace offerings, and I will accept you, saith the Lord." Now let the correspondence of the *spirit* with the *letter* be observed.

"On the eighth day, when Jesus rose from the dead, those who were dead in their sins, and the *uncircumcision* of their flesh, were quickened together with him in whom they are circumcised. On that day he was received as the *first born* from the dead. On the eighth day he was *accepted as a sacrifice*. On the eighth day, when he was "consecrated for ever more," *he entered on his office as a priest;* for while on earth he was not a priest. On the eighth day he *cleansed* his people from sin. On the eighth day, having by *one* sacrifice for ever perfected those that are sanctified, he made *an end* of sin offering. On the eighth day, the temple of his body being raised up, and *perfected* through sufferings, his disciples, on that day, hold solemn assemblies. And upon the eighth day, and so forward, he, as that priest who having consecrated himself for evermore, entered into the holiest of all, and who "ever liveth to make intercession" for his people, stands at the altar, as the Apostle John beheld him, having a golden censer with much incense, which he offers with the prayers of all saints, upon the golden altar which is before the throne." *Haldane's Evidences.*

MOSES.

"MOSES at his birth, was saved from the general slaughter of the infants of the Israelites which took place by a tyrant's command, and was afterwards compelled to flee into a foreign country to save his life. Moses, accredited by the signs and miracles which he was enabled to perform—the meekest of men—and the most distinguished prophet, whom the Lord knew face to face, was the *deliverer* of his people from Egyptian bondage. He was the *lawgiver* of Israel. He was their *leader* in their journey through the wilderness to the promised land; and above all, the *mediator* of that covenant which God made with them. When receiving the law, he fasted forty days and forty nights; and when he descended from the mountain, his face shone with the reflected glory of God. In these, and in many other respects, Moses resembled and prefigured Jesus Christ, with whom also his parents were compelled to flee into a foreign land, to escape from a tyrant's slaughter of the infants in the place where he was born; who was meek and lowly, but approved by signs and miracles which God did by him. He is the great *deliverer* of his people from the bondage of sin and Satan. He is their *lawgiver*—the *mediator* of the new covenant made with the house of Israel—the *leader* and captain of their salvation, leading them through the wilderness of this world, in which they are pilgrims and strangers, to the promised land of rest, which Canaan prefigured. In entering upon his work, he fasted forty days and forty nights. When he was on the holy mount, "his face did shine as the sun." Jesus Christ was that *prophet* whom Moses foretold God was to raise up like unto him. "Moses verily was faithful in *all his house as a servant, for a testimony of those things which were spoken after, but* Christ as a son over his own house." "Let us search," says one, "all the records of universal history, and see if

we can find a man who was so like to Moses as Christ, or so like to Christ as Moses. If we cannot find such a one, then we have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of God."

"One thing further respecting Moses may be remarked. On account of his sinning against God, he was not permitted to enter the promised land, of which he was exceedingly desirous, and he earnestly besought the Lord on this account. The sentence, however, remained unchanged, and he was commanded to say no more on that matter. It was necessary that his death, as the mediator of that first covenant, should intervene before Israel could enter the land of promise, otherwise an important part of the typical resemblance between him and the Lord Jesus, as the mediator of the new covenant, could not have been exhibited. Through sin Moses forfeited this privilege; and, on account of sin, the death of their mediator is necessary, in order that the people of God may be put in possession of their eternal inheritance. From this part of the history of Moses, Christians may derive a very useful lesson respecting the refusal of God to comply with his earnest prayer on this subject. In reference to spiritual things, they cannot be too importunate. It is the will of God, even their sanctification, and in this respect they may ask what they will and it shall be done unto them. But as to temporal matters, they are very bad judges of what is best for them. And were many of their petitions on that head to be granted, it would prove their ruin, or the granting them would be contrary to some of the great but unknown purposes of God. Moses, although he wrote of Christ, was not fully aware of the correspondence, in all its circumstances, of the part he was acting with the history of the Messiah, which was intended "for a testimony to the things which were to be spoken after," otherwise he would not have urged this request as he did."—*Haldane's Ev.*

MONTHLY RECEIPTS,

For the Christian Baptist, from the 22d August, to the 29th September.

E. Berry, Bellville, O. paid for D. Kirkland, vol. 6; H. Morgan, Baker's Mills, O. for S. Morgan, vols. 5 and 6; for himself, vols. 2, 3, and 4; Samuel Ring, Captine, O. for J. T. Crist, vol. 6; and also for A. Ring; M. Cole, Charlestown, Ind. for E. D. Ross, vol. 6; W. Crenshaw, J. Holeman, Wm. Foster, W. David Gray, and B. W. James; James Patton, jun. P. M. Paris, Ky. for J. Hazlerigg, vol 6. do. for D. Talbott, Elder A. Eaton, J. King, and Mr. Parker; T. S. Alderson, Columbus, Tenn. for J. Hodge, vol. 6. H. Alman, vol. 7. P. H. Hippen, vol. 7, Wm. S. Anderson, and also for himself; W. P. Reynolds, Manchester, Vt. for Christian Baptist, five dollars. A. Reynolds, Dripping Spring, Ky. for W. Rodes, vols. 3, 4, 5, 6, 7. and Thomas Whitman, vol. 6; W. Whitman, do. Joseph Murphy, do. Isaac Murphy, do. for himself; do. A. Kyle, P. M. Harrodsburg, Ky. for Roach & Tompkins, vol. 6; for E. M. Buford, Wm. Taylor, B. Miller, and B. Jones; A. Chinn. Leesburg, Ky. for S. G. Shropshire, for vols. 1, 2, 3, 4, 5 and 6; S. R. Lamm, Clinton, Ga. for vols 5 and 6, J. T. Bryan, Owingsville, Ky. for S. G. Herndon, vols. 1,

2, 3, 4, 5, 6, and 7; Elder J. Buys, Decatur, Ga. for E. B. Reynolds, vol. 6; do. for J. H. Low, Elder A. Stanford, and Elder Clements; Received of Samuel Bailie for Christian Baptist, 10 dollars; do. from Mr. Smith, Chardon, O. vols. 6 and 7; Mr. Wing, vol. 6; do. of J. Applegate, vol. 6; J. Rudolf; do. S. Higby; do. J. Brook, Warren, Ohio, for vols. 4, 5, and 6; A. Berkely for the Christian Baptist six dollars; J. D. Wolf for Christian Baptist, two dollars; from Post Master at Taunton, Mo. for A. Woodward, for vol. 7; Alexander Chinn, Leechburg, Ky. for Mrs. Hearne, for vols. 1, 2, 3, 4, and 7. Received of J. Jeffreys, Jeffreys' Store, for vol. 7; received of N. H. Turner, Jackson, Va. for J. Winston, S. Vest, W. S. Walton, P. Henricks, and G. Walton, vols. 6; received of Squire Kellough, Bloomington, Ind. for J. Nickols, vols. 5 and 6; for W. Hardine, vols. 4 and 5; S. Montgomery, vols. 4 and 5; E. Stone, vol. 5; Mr. Hill, vol. 6; himself, vols. 6 and 7; received of C. Martin, Troy, Ohio, for A. M'Cullough, vol. 7; received of J. Ashley, Portsmouth, Ohio, for J. M'Coy, M. M'Coy, M. Farquar, vol. 6, and for J A. Bingham, vols. 6 and 7, and for N. Farquar, Va. vols. 6 and 8; received of J. Blaine, Esq. Washington, Pa. for H. Vankirk, two dollars; do. Samuel Neils, one dollar; received of Elder Thomas M. Henley, Floyd's, Va. for C. Baylor, vols. 1, 2, 3, 4, 5, 6, and 7; M. H. Jones, vol. 6; S. Stringle, 6 and 7. Received of P. G. Rule, Post Master, Union, Mo. for W. Handcock, vol. 5; W. Rodgers, 1, 2, 3, 4, 5, and 6; M. Lane, vol. 5; himself, 2 dollars; received of Mr. Ficklin, Post Master, Lexington, Ky. for Dr. Crocket, vol. 7; J. Neil, vol. 6; and vol. 7 for A. Martin, R. Patterson, J. Schooly, A. Thomson, C. Thomson, and W. Sullivan, vol. 6; S. M. Patterson, R. J. Harris, and W. Shields, and vols. 5 and 6 for B. Price; received of E. A. Smith, Danville, Ky. for Jesse Smith, vol. 6; Wm. Marshal, do. G. Helman; do. J. Dawson, vol. 7; J. Fisher, vol. 7; received of Elder J. Rogers, Carlisle, Ky. for vols. 1, 2, 3, and 7, for himself; received of do. J. Ward, Carlisle, Ky. vols. 4, 5, and 6; and Mr. Stephenson, vol. 6; Wm. M'Pherson, by Wm. Carman, Baltimore, 8 dollars for Christian Baptist; Saml. M'Clellen, Pittsburg, Pa. by W. Eichbaum, for volumes 5, 6, and 7; received of Mr. Rice, Mount Sterling, Ky. for Dr. Ramsey, vol. 6; J. Porter, vols. 5 and 6; K. Williams, vol. 7; R. W. Dickey, vol. 6; received of William Holliday, Freeport, Ohio, for volumes 4 and 5; received of J. L. Davis, South Carolina, for B. Powell, vol. 7; do. for H. Alexander, J. L. Ross, and J. Kidd; received of J. Prewitt, Fayette, Mo. for himself, vol. 6, J. Nanson, and vol. 7 for George Stepleton, J. A. Shiely, Uriel Culree, D. Prewitt, J. Harrison, J. W. Rollins, J. Kingsbury, and William Taylor.

ALSO,

From the 29th September, to the 15th October.

From James Challen, Cincinnati, Ohio, for vols. 6 and 7. From G. W. Elly, Nicholasville, Ky. five dollars for Christian Baptist.

N. B.—Subscribers for the DEBATE, residing in Tennessee, will be *supplied by* WM. RANDALE, of Nashville.

ERRATUM.—*No. 3. C. B. p. 68, l. 22d from bottom. for "officers," read* OFFERERS.

CHRISTIAN BAPTIST.

{No. 5.} BETHANY, BROOKE CO. VA. *MONDAY*, Dec. 7, 1829. {*Vol.* VII.}

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

SERMONS TO YOUNG PREACHERS—No. II.

SOME men speak merely for the sake of speaking. It is their object to speak. Others speak for the sake of some point to be gained. Their object is to gain that point. Now the difference between this class of speakers and the other is immense, and distinguishes every period which is uttered. The orator who speaks for the sake of speaking, has himself continually placed before his mind. Like a person looking into a mirror, he sees only his own image reflected. This he admires, and his every effort is to appear to advantage. The admiration of men is courted; and every sentence which is uttered, is spoken with a reference to this end. Hence such orators weigh and estimate all their sentences as happy, or the reverse, as they may tend to advance their own reputation as speakers. Every fine comparison, parable, or allusion—every fine trope or figure which they employ, is valued because of its tendency to exalt the speaker in the esteem of his hearers. Such speakers are easily distinguished by the discriminating part of their audience. There is a stiffness, a formality, a squinting in their public addresses, which no veil can conceal from those of sound vision. I do not allude only to those coarse or fine apologies which we so often hear from public speakers with regard to their unpreparedness, indisposition, and all the unpropitious circumstances under which they appear. These too much resemble the lady in the play—

"Who, in hopes of contradiction, oft would say,
"Methinks I look so wretchedly to-day!"

The meaning of all such apologies is, or appears to be—'If I have done so well under all these disadvantages, how well do you think I could have done, if I had enjoyed all the benefits from which I have been excluded?'

But he who speaks for some great, or good, or interesting object, loses himself in the subject; forgets almost his own identity, and sees or feels nothing but that for which he speaks. His object is in his heart and before his eyes continually. From it he derives *his inspiration*, his zeal, his eloquence. When a speaker has an

object to gain, which his understanding, his conscience, his heart approves—'tis then, and then only, he can be truly eloquent.

The fear of man is destroyed by the love of man. That fear of man which bringeth a snare, which restrains equally the powers of reason and the wings of imagination, can only be effectually overcome by having some object at heart suggested by the love of man. When a man feels his subject, he forgets himself. 'Tis then, and then only, he speaks to the heart, and speaks with effect. The understanding is, and must be addressed, that the heart may be taken. For unless the heart or the affections of men are elevated to the admiration and love of God, and fixed upon him, all religion is a name, a pretence, and useless.

The great end and object of all who teach or preach Jesus to men, should be to gain the hearts of men to him. Not to gain popularity for themselves, but to woo men to Christ. This effort can be most successfully made when we are hearty in the cause, and sincerely, from the heart, speak to the understandings and hearts of men. All, then, who love the praise of men more than the favor of God, are defective, radically defective in those qualifications requisite to the service of the Great King.

But I am now attending to the *manner*, rather than to the *matter*, of the addresses of young prophets. In my last sermon to young preachers I directed their thoughts to the influence of bad habits, and the danger of beginning wrong. Nothing is more disgusting to persons of good judgment than affectation. But to affect an awkward and disgusting original or model, makes affectation doubly disgusting. There is nothing more pleasing than the artless simplicity which sincerity produces. We love nature more than art. While we sometimes admire the skill of the artist, we, nevertheless, more admire and are pleased with the work of nature. So the unaffected orator never fails to reach our hearts or to touch our sensibilities sooner, and with more effect, than the imitator.

In the art of speaking, the great secret is first to form clear conceptions of the subject to be spoken; and then to select such terms as exactly express our conceptions. To do this naturally, is the consummation of the art of speaking. All men can speak intelligibly, and many men fluently, upon the subjects with which they are every day conversant. And if we would make others feel, we must feel ourselves. It has been said by them of old time, He that would make his audience weep, must himself weep. But the man who strives to make others weep, will fail in producing the effect desired by it, unless he is more than an ordinary mimic. But when a speaker is compelled to drop a tear without intending it, then he may expect a corresponding feeling in the bosoms of his audience. These are the lessons which experience and meditation teach.

But in all this we speak after the manner of men. The man who would gain the skies, must stretch his wings thitherward; and he *that would effectually* preach Christ, must do it *sincerely*. There *is more meaning in* this word *sincerely*, than is apparent in its *common usage. By it I* here mean without any thing foreign to the *simplicity, humility,* zeal, and love which he himself taught.

I heard here, in Richmond, the other evening, a sermon of the good old John Calvin stamp. I saw old John sparkling in the eyes of my erudite textuary, while he was making Paul and the amiable John the Apostle say what they never meant. But I have respect here to the *manner*. There was a zeal or a warmth depicted in the countenance of our preacher which seemed unnatural, because it came from a system, and not from Christ. He seemed angry when he rose—angry, I presume, because any one could be so impertinent as to think differently from him. He proved nothing to me, save that he had never been initiated into the Temple of Solomon, or had tasted of the waters of Siloam. He only wanted the *surplice*, the *cravat*, and the *manuscript* of our chaplain, who furnished us with the Lord's prayer in *writing* every morning, to give him a prelatic appearance. There is something very venerable in the English aspect of the Right Reverend Bishop Moore, who was our first chaplain to the Convention. The old gentleman looked like he had got his full share of the good things of this life;—but really when I saw him pull his prayer out of his pocket every morning, and put on his spectacles, and finish his manuscript by reading the Lord's prayer, I could not but sigh for the stubbornness of forms and ceremonies, which are the only things which can pass from one age to another without acquiring or imparting a single ray of the light accumulated either by reading, reflection, or conversation. I would offer no indignity to the Bishop of Virginia, for he deserves well for his fine appearance and devout reading of the confessions and petitions prescribed by Queen Elizabeth; save that the spirit of innovation has substituted the word *President of these United States* in lieu of *His Majesty the King of Great Britain*. For this courteous change in our favor, we republicans are ever grateful to the Bishop. These prayers have another merit which I ought not to pass unnoticed, because it is a rare virtue in a Right Reverend Bishop's prayers. They are "without money and without price." This is peculiarly acceptable to us *republicans;* for we have not much faith in *mercenary* prayers, nor much disposition to make the people pay for prayers for our benefit. For we argue that if any political assembly have a right to make the people pay for a chaplain to minister for them, they have a right to make the people pay for prayers in every pulpit in the state made in their behalf.

But to return to our young prophets. We would exhort them to choose such a subject as will make them forget themselves when they rise to address the public assembly, and then they cannot fail to be interesting; especially if they speak naturally, without that violence to reason and common sense, of which we complained in our former address to them. EDITOR.

For the Christian Baptist.

To Dr. A Straith.

Dear Sir,

YOUR letters in the "Christian Baptist" have attracted my attention, and have excited a deep interest in the subject treated on. They appear to me to be the result of deep investigation into the

oracles of God, and manifest a spirit of freedom that every devout disciple of the Saviour ought to possess. A time-serving spirit to a few of the popular leaders of the various sects, is the greatest barrier to the admission of divine light from the word of God that exists at this day.

There can be no doubt upon the mind of any man, who is not under the influence of a sectarian spirit, that the metaphysical jargon handed down from the *pulpits* once in four weeks, and impiously called "the gospel of Jesus Christ," has a vicious tendency in keeping back the salvation of the world.

The word of God is wrested to serve the purpose of every sect in christendom. Hence the members of these sects imbibe a sectarian spirit; and when this spirit is raised, and they get their hearers to fall in love with their systems of religion, they call it "the pouring out the Spirit of God."

It is a question with me, whether those who impiously ascribe to the Holy Spirit what are the effect of their own spirits, knows what the "outpouring of the Spirit" properly means.

I heard a teacher, a good man, take a TEXT—"*Ye are saved by grace.*" His whole *sermon* was upon the word *grace*. Some of his hearers had been taught that it meant nothing more nor less than *favor*. This good man professes to be specially called and sent of God to *preach* the gospel of Christ—and he gave it eightoen different meanings. If he really was called and sent of God to preach the gospel, he certainly had the right, if speaking by the Spirit, to give it five hundred meanings, and we dare not dispute one of them, or complain. But this rebellious heart of mine disbelieves what he says; for he cannot produce one particle of evidence to support his pretensions to his call. I therefore conclude that all such are deceived, and are impostors, either intentionally or unintentionally. There appears but a shade's difference between a man who says he is specially called of God, and sent to preach the gospel, and his "*Holiness*," who professes to be the successor of Peter. One makes any thing and every thing of the word of God, so that his hearers cannot understand what is its meaning. The other keeps the word from his hearers, save that which falls from his lips. And neither of them can speak infallibly, and say they heard the audible voice of God calling them by name, and work a miracle to prove it to be true. Thus they stand upon an equal footing.

It is a lamentable fact, that there are many professors of the christian religion who cannot tell the reason why this or that epistle was written to the congregations, as they have read them. I heard an old teacher advise his hearers to read the scriptures; and to prove the necessity of it, related the following story:—He said, an individual who had *attended preaching*, was asked where was the *text?* He replied, It was in the New Testament, in the book of Job. Another was asked, on another occasion, where was the *preacher's text?* He said it was in the New Testament, in the book of Nicodemus. If I *rightly* understood him, they were professors of religion that could *read!!!*

I am sorry to say, that there are many families whose whole religion *appears to consist in going* to a meeting-house once in 4 weeks, to hear

a *text divided and subdivided*, and return home as well contented as if they were "standing perfect and complete in all the will of God." If they can only get their passions wrought up to a certain pitch, and led to believe by this they are christians, that is all and all with them. Hence a warm declamation, whether it contains one syllable of revelation or not, is more admired than reading the scriptures. The inspired penmen, in their epistles, commanded that the communications of the Holy Spirit should be *read in their congregations*, (not preach from them.) Eph. iii. 4. Colossians iv. 16. 1 Thess. v. 27. Rev. i. 3. But this would be too easy a way of making men wise unto salvation, therefore it cannot be done by the populars. They must sermonize it, and make the word of God speak like a barbarian. Alas! alas! when will men cease to pervert the right ways of the Lord, and learn their hearers the word of God by reading for them and with them!

If their hearers are never allowed to inquire of them what they are to understand by this or that part of the word of God, how can they ever get out of the Babylonish orthography? If they mount the rostrum to display their talents like a play-actor, and will not teach the people, but continue to sermonize it from a *scrap of revelation*, the people will find it difficult indeed to know the word of God, so long as they are led to believe this is all God requires.

In reading over your letters, it appears you are not as explicit upon the foregoing subject as I could wish to see you. Your opposition to the *preaching priesthood* may have led you to neglect *teaching and exhortation*. It appears to me these duties are clearly revealed, and they are an important part of the office of a Bishop. "He must be apt to teach." Exhortation is enjoined on all that have this gift, and are necessary to the edification of the congregations at this day. Your having renounced sectarianism, every word you write will be closely scrutinized to render your arguments fallacious. I wish to see you throw around you such bulwarks as shall prove imperishable to all who know and love the truth, and impregnable to all who are disposed to pervert it; and as you appear to have drank so deep into the mind of the communicating Spirit, I do hope you will not cease to communicate unto us your views of the excellency of the knowledge of Christ Jesus our Lord, until men shall be contented with God's way of saving the world.

Yours in hope of immortality,

A Lover of the Whole of Divine Truth.

TO A. STRAITH, M. D. OF VIRGINIA.

Dear Sir,

HAVING a few leisure moments, I have concluded to address you by letter, through the medium of the "Christian Baptist," edited by Bishop Alexander Campbell of your state. The subject of this address is your communication to brother Campbell, commencing at page 35 of the Christian Baptist, vol. 7th, issued on *Monday the 7th inst.* In this communication you have boldly and *fearlessly* entered the dominions of the kingdom of the clergy; and *from reason, analogy,* and good sense, shown that it is not only in

consistent with the spirit and genius of the christian religion, as established by Jesus Christ, the great head of the church, and the stay and support of christians in all ages of the world; but that it is "impious" to resort to any other means of religious instruction "than those with which God himself furnished us in his own word." That "God has declared expressly that the writings which he has himself furnished us, and just as he has furnished them, unaltered by the tongue or pen of man, unmixed. undiluted with a single human conception, do contain all the information which our salvation needs." And after exhibiting all the means provided by God for the extrication from his present ruined state, concerning which the Bible treats, and showing him how God designs that he may be elevated to complete happiness, you ask, "Is it not mere waste of time, then? Is it not worse? Is it not contempt of God, to resort to tracts, (silly stories,) to pamphlets, sermons, lectures, commentaries, expositions, to the neglect of God's own information on these infinitely important subjects?" This is now to inform you, sir, that your sentiments, as contained in the last Christian Baptist, and just referred to, have created considerable excitement in these regions, and objections and answers thereto have already found their way into the sacred desk. Since these objections and answers to your views have been thus publicly promulged, they have, like your sentiments, become public property, and equally to yours, subject to animadversion, by yourself, or any who may choose to wield the pen upon the subject. It is argued with great zeal and ingenuity by one, whom I believe to be as pious and useful as any man that this state produces, that your views are directly calculated, not only to overturn and subvert the kingdom of the clergy in its popular sense, but to destroy every thing like teaching, preaching, lecturing, exhortation, reading *pamphlets*, sermons, *commentaries*, or *expositions* of the oracles of God. That although we have been commanded to raise our offspring in the nurture and admonition of the Lord; that when we surround the family altar, we are only authorized to read to our children and servants the words of holy writ, without being permitted to make one single comment, by the way of explanation or illustration, no matter how illiterate or ignorant our hearers may be. That your views are rightly calculated to keep miserable and wretched *all* those millions of the human race, both in civil and pagan nations, that have not the power of reading within themselves. That, destroy the gospel ministry, carry your views to their legitimate issue, and in less than one hundred years this mighty globe will become paganized. Under the prevalence of your views, it is asked, Where would be the utility of the disciples ever meeting, except *alone*, for the commemoration of the supper, as instituted by our Lord Jesus Christ himself? A further meeting in the house of God, by the disciples of the Lord Jesus Christ, even to read, would be unnecessary and unscriptural; yes, "impious," as this act of reading could *be performed* at home by all able to read? Here I beg to remark *that I, as well as many* others who read the Christian Baptist, *understand your views* very differently from your highly respectable opponent. *From your* arguments I draw the conclusion emphatically, *that you are not opposed to suitable* religious instruction, when due

and faithful regard is paid to the word of God by the instructed; and that your arguments are plainly and clearly designed to guard men from receiving religious instruction *alone* from tracts, silly stories, pamphlets, sermons, lectures, commentaries, and expositions, to the entire *exclusion* and *neglect* of God's word. *This* I understand and agree with you to be "impious." And *this* seems to afford a reason to your opponents to believe that you are wholly opposed to all and every means of religious instruction in christendom, except the simple reading of the Bible. For my views of an apostolic church, permit me, my good sir, to refer you to an extract from the "Scripture Magazine," printed at Edinburgh in 1809, and republished in the "Christian Baptist," vol. iii. page 246.

Should this communication meet your eye, and you feel disposed (as I hope you will) to give us another essay explanatory of the subjects herein alluded to, you will certainly confer a lasting favor on an unknown friend and brother in Christ, as well as on many admirers among us of your writings. BENGELIUS.

For the Christian Baptist.

LETTER II. TO BISHOP J.

Sir,

IT is some time since I received a letter from you respecting the change in my religious sentiments, in which you charged me with having committed a fault because I did not follow my *feelings*, or the feelings of others, in preference to my *faith*. In my reply, I showed that such a course of conduct, even if it were not contrary to the precepts of christianity, would, in the circumstances in which I was placed, have been neither necessary nor expedient. The free exposition of my motives which I thought proper to give you, might, I feared, give occasion to offence; but I am very happy to find it otherwise, and that, in this matter, you yourself have acted upon your *faith* rather than your *feelings*.

To that communication I did not expect, nor have I received, an answer. And now you may think it strange that I should reply to your silence. But even although you should consider it an intrusion, I cannot forbear addressing you for two reasons—that I may express to you, as I now do, my approbation of the manner in which I understand you have acted since you received my letter, together with my sincere acknowledgments for the kindness and prudence which marked your conduct; and that I may set before you a general view of the foundation on which we build, the materials used, and a sketch of the manner in which we think the house of God should be constructed.

Unwilling to put a piece of new cloth upon an old garment, or new wine into old bottles, we do not seek to reform sectarianism, but to *restore christianity*. Turning away from Babylon, the mother of harlots and abominations of the earth, we also pass by "her popes, monks, and friars, with all their trumpery," the piles of hay, straw, *and stubble*, that have been so industriously built up by the various *sects which have sprung* from her, of whom the Church of England *is the eldest born*, and to whose polluted fountain she is indebted

the purity of her hierarchy, and come at once to the true foundation, the apostles and prophets, Jesus Christ himself being the chief corner stone. Considering the scriptures as the only rule of faith and practice, and believing that they mean what they say, just as we do; taking literal expressions literally, and figurative ones figuratively, we reject every human system; treating with contempt the verbose attempts at explanation, and the unlawful inferences of those theologians "who darken counsel by words without knowledge." Indeed, we are very good *Episcopalians* in this respect, if we may believe the witness which one of your own prelates has borne in our behalf. This I will now take the liberty to lay before you, as it may not probably be so unacceptable as the observations of one so unaccustomed to write as I am:—

[For the testimony here alluded to, see *Christian Baptist*, vol. vii. page 25.]

Such are our views; and thus must the Saviour and the apostles live and reign when that happy period arrives in which the nations shall cease to be deceived. But now, while sectarians have been indulging in all the intolerance of party zeal, and amusing themselves with the boasted purity of certain articles of religion, they have often trusted their salvation to a mere assent to the correctness of particular forms and doctrines. While seeking to defend their standards, they have forgotten to *defend themselves;* and clothed with their own garments of ——, immorality and irreligion have mingled with their ranks, piercing them through their armor (for it is not divine) and binding them in chains of slavery, until the whole land is polluted, and it is hard to distinguish friend from foe.

We, however, who, by the blessing of God, live in peace under the reign of heaven, do not erect any standard but the BIBLE, nor do we receive those who *merely* assent to its truth, but those only who *are willing to do what it commands.* If any wish to enter the kingdom of God upon earth, we tell them to apply to "Peter, who will tell them words whereby they may effect their object." For to Peter the keys were given, and on the day of Pentecost the door was opened *by him.* "What shall we do?" said the people who believed his words and were pricked in their hearts. "Repent and be immersed every one of you for the remission of sins, and you shall receive the gift of the Holy Spirit," was the reply of Peter. The Apostles arrange the gospel thus:—1st. Faith; 2d. Repentance. 3d. *Immersion.* 4th. Remission of sins 5th. The Holy Spirit. And 6th. Eternal life. But sectarians have broken up the regular arrangement; and some put the *Holy Spirit first;* others, *immersion;* many change this into *sprinkling*, and others throw it away altogether. And in this very way you will find most of the sects have started up, and hewn out to themselves "broken cisterns that can hold no water."

Those who enter the kingdom of heaven are born of water and spirit. After faith and repentance, they are immersed *into* the name of the Father, Son, and Holy Spirit, and receive through the blood of Christ (of which the water is the symbol) remission of past sins, and also a spirit of holiness, which teaches them to love God, his Son, and his people; and having their hearts sprinkled from an evil

conscience, and their bodies washed with pure water, they trust in God that sin shall no longer have dominion over them, and rejoice in the liberty of his children. Taught of God to love one another, they know that they have passed from death unto life, and the peace of God, which passeth all understanding, keeps their hearts and minds through Jesus Christ. Being perfect in the Captain of their Salvation, and having the breastplate of faith and love, and for a helmet the hope of salvation, they are devoted to the service of him who hath loved them, and given himself for them. Knowing their own weakness and the temptations of the enemy, they watch, and endeavor to avoid sin; and if, trusting to their own strength, they are overtaken in a fault, upon confessing they are assured of forgiveness, knowing that they have an advocate with the Father—"*Jesus Christ the Just One.*"

It is of lively stones we think the church of God should be composed, and not of dull and lifeless ones, which cannot be animated by sprinkling, consecration, or confirmation, any more than they can be sanctified by the crafty hands of a Master in Free Masonry. Nor do we believe they are to be called the *laity*, a name with which they have been insulted by those who wish to raise themselves by lowering their fellows. God does not call his people the *laity*, but saints, children of God, kings and priests, a holy nation, redeemed and precious.

The proper order of God's house we believe to be plainly showed in the New Testament. Considering that there is no distinction among us, except that which diversity of gifts occasions, we think that he that is the greatest among us should be our servant, and that we are "*all brethren.*" We meet every first day of the week to break bread, as was the practice of the first churches for three hundred years. Not being gagged by human law, we know that we are permitted and commanded to speak one by one in the congregation, to exhort, comfort, and edify one another. We meet without pastors, as did the church of Corinth and those of Crete before Titus was sent thither to ordain such; and whenever persons are found among us having the specified qualifications, we appoint them to the offices of bishops and deacons. We know that the churches in the time of the apostles were independent of each other. So are they now. Each had its own bishop, who had no authority in any other than his own congregation. So it is with us; and in all things we endeavor to follow the pattern showed us in the New Testament, having the apostles restored to us as *universal bishops*; for though dead, they yet speak.

This imperfect outline I have given, that one whose talents and acquirements I have always regarded with surprize and admiration, may be undeceived with regard to us; and not without the faint hope that the simplicity of the gospel, as it is in Jesus, may even make an impression upon one whose gifts and energies, if properly directed, might break down the strongest holds of Satan, and be instrumental in bringing peace and righteousness to a deluded and blinded people. Be not deceived: think not that a more frequent administration of the *Lord's supper will* plant spiritual life in those who have not their

sins forgiven.* Think not that preaching will save those who will not believe and obey the gospel. Not one of your hearers would say before God that his sins were forgiven, or that he had received the spirit of adoption into his family Death has not lost its sting to them, nor the grave its victory over them. Those that have been for a number of years in the church, do not know the names even of the books of the New Testament, much less what is inculcated in them. And can you continue to waste your life, your time, and your gifts upon those who are unmoved by entreaty, not governed by the scriptures, uninfluenced by eloquence, without humility, without love for each other, lovers of the world? It is better to serve in the kingdom of heaven than to reign over such a people. But I forbear. May God grant that the simplicity of the gospel may not be foolishness to you, and that you may at least give these things an *unprejudiced* consideration.

Of one thing we are assured, that we have a lamp to our path which gives both heat and light. You may call it wild fire; but—not like the ignis fatuus which flits through the swamp of sectarianism and leads men into pools and ditches—it will consume the rank weeds and shapeless and unseemly reptiles: it will lick up the stagnant pools, and the beams of the Sun of Righteousness will enter, that the purified soil may bring forth fruit to the comfort of man and the glory of God. Yours, &c.

DISCIPULUS.

To the Editor of the Christian Baptist.

Respected Sir,

AS the grand object of your periodical, titled the "Christian Baptist," is, as I understand it, the restoration of the ancient gospel and discipline, or order of things (as you term it) as the same was published and inculcated by the Apostles, those divinely qualified and authorized teachers and founders of the christian religion, I take the liberty of suggesting to you, and, with your permission, to your numerous readers, the imperious and indispensable necessity of a strict and undeviating practical use of the holy scriptures in the inculcation of every item of faith and obedience. It may, perhaps, be thought strange, that, at such an advanced period in the progress of this work, and after all that has been urged in behalf of the all-sufficiency and alone sufficiency, perfection, and excellence of the holy scriptures, for every purpose of religion and morality, a constant and attentive reader should think it expedient to suggest or add any thing to excite the friends and advocates of the desired restoration to a strict practical use of the holy scriptures in preaching and teaching. However this may be, the writer of this, who is also a constant reader of your valuable paper, and a zealous advocate for the proposed restoration, feels deeply impressed with the urgent

* *We have been informed that the Rev. Bishop has recently attended to the ordinance of the Lord's supper more frequently than formerly, and that he enjoins it upon his flock as a duty to break bread every first day of the week.* Publisher.

necessity of a much more strict and universal compliance with the above proposition. And, indeed, till this strict and appropriate use of the holy scriptures become the established and universal practice of the advocates of the proposed restoration, it appears impossible to conceive how it ever can be effected. What is it, that at first, and hitherto, has corrupted the purity, and broken the unity, of the christian profession? *Was* it not, and *is* it not, the teaching of human opinions in human propositions; that is, in words suggested by human wisdom, instead of divine declarations in divine terms, chosen and suggested by the revealing Spirit? So did not the Apostles. See 1 Cor. ii. 9—13, &c.

Now if this departure from the apostolic doctrine at first corrupted the christian religion, produced divisions, and continues them; how shall they ever be remedied, but by ceasing from the noxious cause that produced and continues them? Is it possible? Surely no. It is ask·d if this be the case, what shall be done? Must preaching and teaching cease in order to restore and rectify the church, that it may resume and enjoy its original constitutional unity and purity? By no means. The christian religion was introduced, promoted, and maintained by preaching and teaching. Human agency was employed in propagating as well as in corrupting the christian religion, and will be again employed in its restoration. All that is necessary, in the mean time, is to make the proper distinction respecting the subject matter of preaching and teaching. The primitive preachers and teachers were duly qualified, instructed, and authorized to preach the gospel and teach the law of Christ. Compare Matth. xxviii. 19, 20. Mark xvi. 15, 16. with Luke xxiv. 44—49. and Acts i. 1—9. &c. The propagation and establishment of the christian religion in the world was the immediate, direct, and proper effect of the above commission and instructions, by the personal ministry of the Apostles:—the production of the New Testament—the complete and permanent record of their preaching and teaching, that is, of what they preached and taught—was the next and permanent effect of said commission, &c. Wherefore, being thus furnished with a faithful and authentic record of what they preached and taught by divine authority, for the conversion and salvation of the world, let us go and preach and teach the same things—the same identical propositions. We are not left to our own wisdom or discretion as to what we should declare in the name of the Lord, more than they; though we don't receive it in the *same manner*, that is, *immediately* from the Holy Spirit, as *they did;* but, at second hand, from them that first received it: nevertheless if we really receive it as they have delivered it to us, and so declare it to others, it will do us and them the same good as it did to those who received it immediately, at first hand. See 1 John i. 1, 2, 3. ii. 24, 25, &c.

† Now this only limits us in our preaching and teaching as were the Apostles. Their preaching was limited to the gospel, which, as we learn from their practice—from the records of their sermons, *was Jesus Christ*, and him crucified; and their teaching was limited *to all the things* whatsoever Christ commanded them; so that, in

this respect, we have no more reason to complain of restriction than they had. They were limited to what was given them by the Holy Spirit, and just so are we, according to our profession, to what the Spirit has given us by their ministry; for we profess to be followers of them, as they also were of Christ,—to preach and teach the very self-same things that they preached and taught; that is, the ancient gospel and order of things established by the Apostles; and these, not in the words that man's wisdom teaches, but which the Holy Spirit teaches us by their ministry; and surely he knows best what words and phrases will best convey his meaning. But upon the sacred importance of holding fast the form of sound words, selected by the Holy Spirit, for revealing to us spiritual things, Dr. Straith's Essays in the previous Nos. of this vol. may suffice. What we here insist upon, is, the moral necessity of the constant, strict, and undeviating use of the language of the holy scriptures upon every item of divine truth, that whether we preach or teach, it may be in the words of the Holy Spirit; that by so doing we may neither corrupt the truth nor cause divisions. Compare 1 Cor. i 10. and ii. 12, 13. with 2 Cor. ii. 17 and iv. 1, 2, &c. We say, "*the moral necessity.*" for we are bound both by our profession, and by the divine authority, to a strict and undeviating adherence to the letter of the divine testimony, professing, as we do, to preach and teach neither more nor less than the Apostles' doctrine, originally delivered to the churches; and acting under the high responsibility of the divine injunction of "holding fast the faithful word as we have been taught,"—"the form of sound words" used by the Apostles,—"that we all speak the same thing, that there be no divisions amongst us; but that we may be perfectly joined together in the same mind, and in the same judgment." Now, therefore, as professed *restorers*, as *healers* of the breaches, as *faithful disciples*, and *followers* of the Apostles, we must, upon principles of fidelity and self-consistency, feel ourselves morally bound, by those high considerations to a strict and undeviating adherence to the letter of the divine testimony upon every article of faith and duty.

It may be still objected, however, that if thus restricted, there is an end to all preaching and teaching. All that can be morally and consistently done henceforth, is to read the apostolic writings, for the edification of saints, for the conversion of sinners, for the restoration of the ancient gospel and order of things, &c. The writer of this thinks otherwise. He thinks, however, that the present views and forms of preaching and teaching are derived from unscriptural models,—that they are generally founded in ignorance and error,—in ignorance of the very nature and design of the christian religion, which is *love*—love to God, love to Christ, love to one another, love to all mankind,—the love of all moral excellence, the abhorrence of all moral evil. In ignorance also of the provision which the Heavenly Father has made by his Son Jesus Christ, and by his holy Apostles and Prophets in the holy scriptures, for all those divine and blissful purposes. Let this threefold ignorance, the ignorance *of the nature*, and of the design, of the christian religion; and of *the provision made* in the holy scriptures for carrying it into effect *and supporting it;*—I say, let the ignorance of these three things be

once fairly removed, and the erroneous specimens of public teaching, so universally prevalent, will soon disappear. Fairly understanding the divine character and intention, in connexion with the actual condition and character of mankind, as delineated on the sacred page, we will clearly perceive, that the Divine Author has made adequate provision for carrying into effect his benign and gracious intention; that he has adapted the means to the end; so that all that now remains to be done is a judicious exhibition of the provision he has already made;—is, to give every one his portion of meat in due season. This discovery, I say, will go very far, indeed, to correct the present erroneous and unscriptural manner of preaching and teaching.

It will be clearly perceived that the exhibition of the ancient gospel and law of Christ, in the very terms in which we find them recorded in the sacred volume, presents every necessary instruction, calculated to produce the above effects; as also to maintain and increase them. Let us take, for example, Peter's sermon on the day of Pentecost, Acts ii. He first gives us a scriptural account of the wonderful phenomena of that ever-memorable day;—he next introduces the grand subject of the gospel; viz. Christ, and him crucified, and now highly exalted by the right hand of God, made both Lord and Messiah. His propositions and proofs had the desired effect to convince three thousand of the audience of their sin and danger; and having answered their anxious and important inquiry, he proceeded "with many other words to testify and exhort, saying, Save yourselves from this untoward generation." Now, in this specimen of apostolic preaching, after an appropriate introduction originating in the peculiarity of his circumstances, having clearly stated the gospel with the proofs, and distinctly informed his audience how they might become partakers of the benefit—viz. of remission of sins, and the gift of the Holy Spirit, the Apostle continues to testify and exhort, with many other words not recorded, that his hearers might be excited to save themselves, by a prompt compliance with his gracious and saving proposal, from the judgments about to come upon that unbelieving and impenitent generation. Thus, like Paul upon a certain occasion, he might have continued his speech till midnight, for the excitement of his hearers, without adding a new proposition to his premises, or so much as attempting to explain one of those he had advanced. Moreover, it is equally certain, that his audience believing the propositions recorded, and yielding the obedience of faith, as directed, were instantly made partakers of the promised salvation, as appears from what immediately follows, being all filled with righteousness, peace, and joy, by the Holy Spirit, as we see in the close of the chapter. Now, it is just as certain, that the belief of the same propositions, connected with the obedience required, will introduce the believing and obedient subjects into the actual enjoyment of the same blissful privileges that they enjoyed who first believed and obeyed.

These things being so, what then should hinder us from taking the same course, from following the recorded examples both of *the primitive* preachers and hearers of the ancient gospel, first

delivered to the Apostles, to be by them published to the nations, without a single exception of man or woman, with a special certification by the Divine Author, that whosoever believed it, and was baptized, should be saved. Are we not in possession of the whole doctrine of Christ,—of all that the Apostles and Prophets have left recorded concerning him? yea, of every proposition? Are we not also aware of the circumstances in which we are placed?—of the character of the generation with which we have to do? If not, we are but illy prepared to assume the office of teachers. But if we are, let us act rationally and faithfully, as did the Apostles—*Rationally*, by introducing ourselves to the attention of our hearers, with an appropriate introduction adapted to their character and circumstances, as did the Apostle Peter both in the courts of the Temple, and in the house of Cornelius. Compare Acts iii. 11, 12, with ch. x. 25—35. Both *rationally and faithfully*, as did the Apostles upon every occasion, by holding forth such particular statements concerning Christ, as the immediate condition of their hearers seemed to demand, (see 1 Cor. iii. 1, 2, 3. &c.) and in the very terms in which they received them from the Holy Spirit, (see 1 Cor. ii. 9—13;) and lastly, by every pertinent and impressive argument testifying and exhorting to a prompt obedience of the truth. Compare Acts ii. 40, with chapter xiii. 40, 41. Thus uniting faithfulness with zeal and intelligence, we shall have the goodly assurance, that our labor shall not be in vain in the Lord. We shall neither corrupt the word nor offend the brethren;—produce new divisions, nor keep up old ones, by substituting our guesses and glosses, our comments and paraphrases, for the diction of the Holy Spirit; while we faithfully, with the Apostles, teach the things of God in the very terms in which they received them, and in which they have delivered them to us.

Let it not be supposed, while we thus speak, that we are altogether unacquainted with the apparent difficulties that have originated upon the subject of translation; some alleging that if we will thus strictly confine ourselves to the diction of the Holy Spirit, we must speak the very words of the Hebrew and Greek originals, for these only are the very words of the Holy Spirit.—Formidable as this objection or difficulty may appear, there is nothing in it; it is a mere bugbear. In the beginning, on the day of Pentecost, in the very first instance, the revealing Spirit spoke in almost all the languages of the then known world; so that the strangers then dwelling at Jerusalem out of every nation under heaven, heard the Apostles speak, in their proper languages, the wonderful works of God. Also, the commission was, "Go ye into all the world, preach the gospel to every creature," &c. Therefore, the gospel, and the New Testament that contains it, was to be the common property of all nations. And although the autographs of the New Testament, the gospel of Matthew only excepted, were all found in the Greek, this can afford no relevant objection against the just and pure exhibition of the communications or dictates of the Divine Spirit in the languages of the nations seeing that from the beginning they were actually published in all *nations and were to be their common property*,—the vehicle of

the common salvation. Besides, the current translations, or copies of the holy scriptures in the various living languages, may be compared with, and corrected by, the most perfect copies of the Hebrew and Greek originals; they may also be compared with each other. So that upon the whole, while we allow the possibility of a fair translation, in connexion with the truth of the above allegations, which cannot be denied, we feel ourselves perfectly at ease upon this subject. It has never been supposed that a fair translation of any author, ever destroyed its authority; or that such a translation of the Bible into any language, was not the word of God. Neither have the different sects originated in the mere difference of translations; but in the different expositions, theological comments, and forced interpretations of certain passages of holy scripture.

In dismissing this subject, let it not be thought that the writer means to detract any thing from the authenticity or authority of the gospel by Matthew, by the above exception. The genuineness and purity of that gospel being as satisfactorily established by the proper authorities, as that of any of the others. If, then, upon the whole, the professed advocates for the restoration of the ancient gospel and order of things, would act consistently with their profession, they would studiously and conscientiously avoid inculcating their own opinions upon divine subjects; and also the use of a factitious, systematic, technical phraseology, in their religious communications; confining themselves to a scriptural purity of speech, and to the inculcation of scripture doctrine in the terms in which it is recorded; avoiding the dangerous and unauthorized practice of theological explanation, that fertile source of corruption and error. In short, if the advocates of a genuine, radical, scriptural reformation would justify their profession, and prove successful, they must labor to evince the abundant and complete sufficiency of the holy scriptures for the formation and perfection of christian character, independent of the learned labors of the paraphrast or commentator. It must be fully understood and evinced that the belief and obedience of the gospel perfects the conscience, gives peace and joy, gratitude and gladness to the heart, (see Acts ii. 41—47;) and that the obedience of the law of Christ perfects the character,—secures the practice of every virtue, and prohibits the indulgence of any vice. In a word, that the simple exhibition, reception, and obedience of the gospel and law of Christ, in the very terms of the record, without explanation, comment, or paraphrase, are abundantly sufficient to make the christian disciple perfect, thoroughly furnished unto all good works. This being *clearly* demonstrated, as a thing most *clearly* demonstrable, what remains to the faithful and intelligent friend and advocate of the ancient gospel and order of things, but that he zealously and constantly call the attention of his hearers to that which is written for their instruction in righteousness; always bearing in mind, and clearly evincing, that christianity is a practical doctrine, the design of which is to stamp or form a character, that shall be happy in itself, pleasing to God, and *acceptable to men*;—Rom. xiv, 16—19;—that shall, at least, be such, *as men may have no* just reason to except against. That the forms

tive principles of this character being knowledge, faith, and love; namely, the knowledge of the only true God, and of Jesus Christ, whom he hath sent, and of the actual condition of mankind to whom, and for whose sake, he sent him;—together with the end and design of his coming, what he has done, is doing, and will do for his people, and the means he has ordained for their coming to the complete enjoyment of all this; every item of which is most expressly and explicitly declared upon the sacred page; so that he that runs may read it: as are likewise the items of that faith and love, which reconciles us to God and man, and renders us acceptable to both; see Titus iii. 1—8. Wherefore, the *genuine* advocate of the desired restoration will thus find himself sufficiently occupied without dealing in human opinions, either his own or any one's else, whether of ancient or modern date. He will find his materials made ready to his hand by the holy Apostles and Prophets; so that his sole and sufficient business will be to hand them out, to hold them forth as occasion requires, to give every one his portion of meat in due season; earnestly laboring with all persuasion, like Peter on Pentecost, (Acts xxi. 10.) and Paul with the Corinthians, (2d Epis. v. 10, 11, 20,) to prevail upon men to receive it. Thus will every scribe well instructed for the kingdom of heaven, in bringing forth out of his treasures, of the Old and New Testaments, things new and old, find himself sufficiently employed, without racking his invention, or pillaging the labors of the learned, to procure and prepare materials for the *entertainment, not the edification,* of his hearers.

To conclude, respected sir, this much too lengthy address, for which, I hope, the importance of the subject will apologize—I would beg leave to assure you, that all your labors, and those of your most zealous co-operants, will be measurably lost, nay, must eventually fail, unless those who professedly labor in the good cause, confine themselves to the inculcation of scripture doctrine in scripture terms; abstaining from all sectarian controversies, ancient or modern, and from inculcating any thing as matter of christian faith or duty, not expressly contained on the sacred page, and enjoined by the authority of the Saviour and his Apostles upon the christian community.

Yours very respectfully, T. W.

To the Editor of the Christian Baptist.

Respected Sir,

IN your number of October last, we have the third and fourth, and we suppose the last, of *Philip's* Essays on *Election,* the first of which appeared in the March No. wherein you inform your readers, "that in some of the previous volumes of this work, you promised them a disquisition upon Election." This promise the writer does not remember to have met with, though a constant *reader of your monthly* publication; if he had, he thinks, from the *deep-felt interest he takes* in the grand object of the work, he would *have challenged it.* But why promise your numerous readers a *disquisition on Election* only? Many of them, no doubt, would be

equally gratified with a disquisition on Reprobation, on Eternal Justification, on Original Sin, on Imputed Righteousness, on the Extent of the Atonement, on Consubstantiation, on the Spirits in Prison, &c. &c. and on many other such interesting topics; for, it may well be presumed, that a goodly number of your numerous readers feel much interested in the above, and such like subjects. But what then? Shall we, &c. &c. We acknowledge, however, the force of the old adage: "It is hard to live in Rome, and strive with the Pope." Perhaps not much easier to leave Rome, and bring nothing of the Pope along with us. Indeed, it appears rather wonderful, that in so many volumes of a living work, a work of an almost universal controversy, expositive of the various and manifold corruptions of the antichristian world, there should be so little notice taken of those distinguishing sectarian topics, that have enflamed and distracted the professing people for the last three hundred years. Yet, considering the scope and intention of the work, we regret to see any notice taken of those topics, at all, except to denounce them as antiscriptural, antichristian, unprofitable, and vain, having no other tendency than to gender strifes. The restoration of pure primitive christianity in principle and practice, can never be accomplished by disquisitions, however learned and scriptural, upon those controversial subjects.

The christian religion, properly so called, is holy and divine, pure and heavenly, altogether of God, nothing human in it. It was introduced and established by a ministry that spoke and acted under the immediate influence and direction of the Holy Spirit. The belief and obedience required on the part of the teachers, and yielded on the part of the disciples, were to the dictates of the Holy Spirit; not to the dictates or decisions of men. Consequently, it is of no importance to the christian how men decide upon any scriptural topic, or to what conclusion they may come; except it be *so declared*, and can be *so read*, upon the sacred page, it cannot enter into the christian religion;—can constitute no article of the christian faith or obedience, for the Lord not having taught or enjoined it by the ministry of his attested servants, it, therefore, cannot be inculcated with a "Thus saith the Lord."

We know it is urged, and will be readily granted, that there may be, and really are, many logical deductions, or inferential truths, upon moral and religious subjects, not expressly declared in the sacred volume. But what, then? they cannot be binding upon disciples, as such; first, because the Lord has not expressly declared and enjoined them; therefore, has not rendered the belief or obedience of these truths necessary to constitute an accepted disciple; second, because he has expressly declared and enjoined other propositions or truths, the belief and obedience of which render the person an approved and accepted disciple; see Rom. xiv. 16—19. Such is the facility, the simplicity, and excellence of the christian religion, blessed be the gracious Author! that the belief of a few fundamental propositions, virtually includes, and practically infers, a pious, virtuous, christian character, "acceptable to God, and approved of men;" Rom. xiv. 17, 18. Nay, so clear, so full and explicit is the exhibition of the christian religion

in the New Testament, that the belief and obedience of certain distinct propositions, precisely specified, perfects the conscience and character, or justifies and sanctifies the believing and obedient, independent of every thing that may be thenceforth acquired. So complete is this exhibition, in clear, distinct, formal propositions, that a religious property or privilege, or a moral virtue cannot be named, that the believing and obedient do not possess. This is demonstrable. Only let all the attributes, absolute and relative, be ascribed to God, to Christ, to the Spirit, that are distinctly ascribed to each in the holy scriptures, and all *that* love, worship, and obedience duly rendered, which we find therein expressly required and ascribed; and then say, what will be wanting to complete the character,—to render it, in this life, more happy in itself, more pleasing to God, or more acceptable to men? We are sure you cannot. That *item* or *attribute* of piety or virtue, not expressly contained in the holy scriptures, is yet without name. Take, for instance, only the brief account of the church of Jerusalem, which we have in the first six chapters of the Acts; from the day of Pentecost till the martyrdom of Stephen;—a space, we may reasonably suppose, not exceeding two years—the *first* two years of the christian dispensation or economy. Paul was not yet converted, the gospel was not yet preached to the Gentiles—no dispute yet about election—the term is not so much as to be found in the portion alluded to; nor any thing yet occurring that should tend to introduce it; yet, most assuredly, the gospel was fully preached and enjoyed, and its blissful affects abundantly manifested. Can the fondest partisan, the most zealous stickler, either for the Calvinistic or Armenian hypothesis, point to a society of his connexion, even the best instructed, the most privileged, that can compare with the primitive church above mentioned,—that can equal it in the fruits of righteousness. Its creed was Christ the Messiah, the Son of God, the Lord of All; Christ and him crucified, and highly exalted, a Prince and Saviour, to give forth repentance to Israel, and remission of sins through faith in his blood, by baptism, with the promised gift of the Holy Spirit and eternal life. Its law was gratitude, piety, and love, the law of the New Covenant in the heart; and its fruits were fruits of beneficence, liberal and abundant. Say, what were the deficiencies of this church in piety, temperance, justice, charity, benevolence, or beneficence? Yet neither the Epistle to the Romans, nor the disputes that occasioned it, were in existence; nor, indeed, any other part of the New Testament. The church of Jerusalem, during this period of its history, was only in possession of that exhibition of the gospel, with the concomitant events recorded in the portion referred to: yet even this, duly considered, will be found to contain doctrine sufficient to produce all the effects above specified; and if so, how much more abundantly are we provided for, who have not only *their* portion, but the respective portions of *all the churches* under heaven, addressed by the Apostles in their epistles, and in their other subsequent writings. Thus superabundantly furnished with all the documents of faith and obedience, divinely provided for the whole *christian community* under heaven, *we* cannot surely be deficient,

in any respect, either for our present or future happiness; and, if not fully satisfied, as *well provided* for, we must, indeed, be *hard* to satisfy. These things being so, and having as *reformers*, nay, more, as *restorers*, assumed these premises, what have we to do with the results of theological controversies? Have we yet to wait for the discoveries of the 29th year of the 19th century to perfect our creed? Or, have we to go farther than the record itself, to know what we should believe concerning the divine election, more than any other item of revealed truth? Surely no. And if we have nothing to do with the results of such controversies, what can we have to do with the controversies themselves? The ground that we have assumed, the stand that we have taken, blessed be God! puts us beyond the reach of all such controversies. The principles or propositions of our faith and obedience were established, beyond contradiction, 1800 years ago. The christian community, then existing, was put in complete possession of every item of faith and obedience that the Lord required; the authentic documents of which have come down to us. The whole of our duty, then, as christians, now is, to hold fast in profession, and reduce to practice, what is therein declared and enjoined, after the goodly example of the primitive churches. Thus contending earnestly for the faith once delivered to the saints, and conforming to the apostolic injunctions, after their approved example, we also shall stand approved. But, for the achievement of all this, we have only to look into the New Testament, and not to any later production; no, not even though it bore date in the first year of the second century.

Some however may allege, as we know they do, that, although all things necessary to faith and holiness are fully recorded, yet we are liable to mistake the meaning, to differ about the sense of some things in the sacred writings. Grant this, and what follows —that the scriptures are not a certain, sufficient, and infallible guide in matters of faith and holiness? What then shall we do? Who is authorized to supply the deficiency? Where is the infallible expositor? None, none. Our concession, then, must be limited to things not affecting faith and holiness; we mean, the belief and obedience of the gospel and law of Christ; or if it respect any item of the revealed salvation, or the knowledge of any thing intimately connected with it, it must be farther limited to mere verbal ignorance, to matters of grammatical exposition; but what has this to do with theological exposition, or with the well known subjects of sectarian controversy? Certainly nothing definitive; though such controversialists sometimes seek to avail themselves of verbal criticism. Nevertheless, doing common justice to the sacred diction, according to the established rules of grammatic exposition, no undue advantage can be taken unfavorable to truth, otherwise the language of the holy scripture has no certain meaning; consequently, we have no revelation at all. Upon the whole, this indefinite allegation is a mere cavil, a mere scearcrow, one of the last shifts of a desperate and dying cause. The faith and obedience of the christians of the second century, were not paralized with it, who willingly and joyfully suffered all things for the truth's sake.

We, then, as advocates for a genuine radical reform, even for the restoration of the ancient gospel, and order of things established by the Apostles, insist upon it, that we have nothing to do with sectarian controversies; with the theological contentions of the present or former ages; with any thing of the kind that happened since the Apostles' days. They have settled all the *theological*, not, indeed, all the *verbal* controversies, that we are concerned with: and have assured us, that, if what they heard, and saw, and handled, and contemplated, and from the beginning delivered to the churches concerning the eternal life, which from the Father was manifested to them; yea, that if that which we have heard from them from the beginning, shall remain in us, we also shall continue in the Son, and in the Father, and have the promise of eternal life. So John the Apostle, in his first epistle general, informs all the christians under heaven; and surely this should satisfy us. It is, then, nowise incumbent upon us to intermeddle with the contending brethren, neither for their sakes nor ours. for it can neither do them nor us any good. It can be of no service to them, for they will not allow us a decisive umpirage to bring their tedious, improfitable, perplexing disputes to a final issue: nor can it be of any service to us to investigate their matters, in order to ascertain who is in the right; for if their conclusions, whether right or wrong, be not found in our premises, be not contained in that which was heard from the beginning, "even as they delivered them to us, who were eye witnesses and ministers of the word;" we say, if their conclusions be not found in these our premises, we know nothing about them. They enter not into our christianity; they affect not our faith nor obedience. All that we have to do with the multiplied and multiplying contentions of a sectarian age, is, for our own part, to avoid them, as subversive of the benign and blissful intention of the gospel, which is godly edification in faith, love, and peace; whereas the end of these controversies is contention, strife, envy, evil surmisings, backbitings, persecutions, and every evil work, as the scriptures and woful experience amply testify. In addition to this cautious and conscientious avoidance of those hurtful and divisive controversies, our incumbent duty is to bear a faithful scriptural testimony against them; not, indeed, distinctively, or as belonging to this or the other sect, but *in cumulo*, as constituting sectarianism, without any respect to their intrinsic or comparative merit or demerit. Thus proceeds the Apostle in his epistles to Timothy and Titus. In brief, then, and in simplicity, let us testify against sectarianism itself, without condescending to notice in particular any of the *isms* that compose it. The very moment we depart from this rule, we become a sect. I might also add, the very moment we preach or teach our own opinions, as matters of christian faith or duty, that moment we become sectarians; for this is the very essence, the *sine qua non* of sectarianism, without which there could be no sect. The writer of this most seriously declares, for his own part, that were not the all-sufficiency of the holy scriptures, without comment or paraphrase, clearly demonstrable; so that the inculcation of their express and explicit declarations were *alone sufficient* to make the christian wise to salvation, thoroughly *furnished unto all good works*; he would have either continued with

his quondam brethren, of the Westminster school, or joined with some of the modern creed-reforming parties: for, by no means, would he have committed himself to the capricious and whimsical extemporaneous effusions of every one, who might have confidence enough to open his mouth in public. If we are to be entertained and edified with human opinions of divine truth, let us, by all means, have the opinions of the learned, of the deep-thinking, and judicious; among these also let us have our choice. All have certainly a right to choose where there is a variety, and *that* we may always expect to find in the religious world, while the fashionable opinion is indulged, that every man has a right to entertain the public with his own opinions upon religious subjects. I dont mean a *civil*, but a *religious* right; for civil society, as such, can take no cognizance of religious matters. However, while this assumed right is conceded by the religious world, we shall never want a variety of religions; for what is it, but granting to every one that pleases, the right of making a religion out of the Bible to suit his own fancy, and of teaching it to as many as will receive it, and thus becoming the head of a new party? While, then, the religious world justify this mode of proceeding, sects cannot fail to increase; for, as before observed, this is the productive principle of sectarianism. But I perceive I have exceeded all due bounds. My apology is the prodigious extent, and ruinous tendency of the sectarian evil here opposed; and *especially* as affecting the desired reformation in the hands of many, who, while they profess to advocate the all sufficiency and alone sufficiency of the holy scriptures, to the rejection of every thing of human invention or authority, are but making a new start, to run the old race over again, by preaching every man his own opinions, reviving the old controversies, or producing new ones; thus sowing the seeds of *new* parties, and hardening the *old*, they prevent the success of those that are honestly and consistently contending for the truth, and zealously labouring to promote it. Let such remember, that, in thus *really* building again, the things they have *professedly* destroyed, they make themselves transgressors; and, like the people in the days of Nehemiah, who would be thought to be builders in the Lord's house, they are enemies in disguise, and will be considered as *such* by the true builders. Farewell.

Yours very respectfully,

Nov. 14. T. W.

P. S. It appears, sir, by your number of September last, that you intend a series of sermons to young preachers, of which ,in said number, you have favored us with the first. According to custom you begin at the outside, which, for humanity's sake, appears to need the dressing you have given it. We hope your labor may not be in vain; and that, as you proceed, at least before you finish, you will pay a justly apportionate attention to the inside; for it would appear lost labor, if not ridiculous, to be at much pains and cost to fit out vessels for sea which were to carry nothing but sails and ballast Perhaps a solid and judicious answer to the following queries might be of some service to the *good cause in* which you labor, as well as to those whom you professedly intend to serve by the proposed sermons;—

Query 1. When should a young person think himself qualified to become a preacher? At what age? With what attainments?

2. Should he be able to read his Bible grammatically—that is, distinctly and intelligibly, with proper emphasis, and without miscalling?

3. Should he know the names and order of the books in the Old and New Testaments, and to which volume they respectively belong?

4. Should he have carefully and devoutly read both volumes of the holy scriptures, so as to apprehend the precise design of each, and their respective bearings upon the christian community?

5. How many weeks or months should pass, after his having publicly made a scriptural profession of christianity, before he begins to prohesy? And is such a profession previously necessary?

6. Should he be an approved member of a christian church, and have its approbation, both as to his age and talents; as a person of considerable standing, of establised character, of sound comprehensive scriptural knowledge, duly acquainted with the actual condition and character of the religious world? &c.

7. Or may every person whose zeal, or self-conceit may prompt him, become a prophet, without any respect to the qualifications above specified, or any qualifications at all; and say what he pleases in the name of the Lord, without respect to any authority divine or human? And have the churches of the saints no cognizance of such characters—no defence against them?

EXTRACTS

From Haldane's "Evidence and Authority of Divine Revelation."

THE LAND OF CANAAN.

'THE land of Canaan was a type of the heavenly country.—It was the inheritance given to Abraham by promise to himself and his posterity. As his descendants after the flesh inherited the one: so his spiritual seed shall inherit the other. Canaan was the land of rest, after the toils and dangers of the wilderness. To make it a fit inheritance, and an emblem of that inheritance "which is incorruptible and undefiled, and which fadeth not away," it was cleared of the ungodly inhabitants. No spot could have been selected as so fit a representation of that better country. It is called in scripture "the pleasant land," "the glory of all lands," "a land flowing with milk and honey." "A sight of this territory," says a late traveller, "can alone convey any adequate idea of its surprising produce. It is truly the Eden of the East, rejoicing in the abundance of its wealth. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvest; the salubrity of its air; its limpid springs, its rivers, lakes, and matchless *plains; its hills* and vales; all these, added to the serenity of its *climate, prove this* land to be indeed "a field which the Lord hath *blessed." God* hath given it of the dew of heaven and the fatness of *he earth, and plenty* of corn and wine."

NATION OF ISRAEL.

THE nation of Israel, after the flesh, chosen of God, and separated from all the rest of the world, shadowed forth in its many institutions and privileges, the person, offices, and sacrifice of the Redeemer. And it represented that nation of Israel after the Spirit, with its ultimate inheritance in a future state—that nation which was chosen in Christ before the foundation of the world, consisting of believers who are the subjects of Messiah's kingdom, which he has set up, while all the rest of the world, whether called Christians, Mahometans, Pagans, or by whatever other name, belong to the kingdom of Satan, the god of this world, and are his bond slaves. Jesus brings forth his people as he brought forth Israel of old out of this house of bondage. They are baptized unto his name, as that typical nation was baptized unto Moses in the cloud and in the sea. They are called to commemorate their spiritual deliverance from bondage as Israel was commanded to commemorate their deliverance from Egypt, and to believe in the promises of God respecting the heavenly Canaan. of which the earthly Canaan was a type. He makes with them a new covenant, of which he himself is the surety and mediator. He gives them a law by which they are to conduct themselves, and institutions of worship. He guides them through this wilderness by his word and spirit, as he directed Israel after the flesh by the pillar of fire and cloud. He supplies them with food during their pilgrimage, giving them spiritually to eat his flesh and drink his blood, of which the manna and the rock that was smitten were types. He heals their wounds which they receive from sin and Satan, whom he will bruise under their feet shortly. He makes them more than conquerors over their spiritual enemies. And when their wanderings in this wilderness world are finished, conducts them, like Israel at Jordan, safely through death, and puts them in possession of the promised land and the New Jerusalem.

THE TRIBE OF JUDAH.

THE tribe of Judah was first in offering its gifts at the Tabernacle, as well as in the order of encampment of the tribes. In the journies of Israel, it was appointed to march foremost. Moses denominated it the *lawgiver*. David declared that God had chosen Judah to be the *ruler*. The royalty was granted to Judah in the person of David, and his descendants; and this tribe communiceted its name to the remains of all the other tribes. Jerusalem, the chief city of Judah, was the capital of the whole nation, and there the temple was built, to which all the other tribes resorted to worship; where alone the sacrifices were offered, and all the services which prefigured the Messiah were performed. Even during the captivity in Babylon, the tribe of Judah continued a distinct people, and had with it one of its own princes, who lived in a degree of royal splendor. Afterwards, when under the dominion of the Persians, the Greeks, and the Romans, it continued to have senators, magistrates, and princes of its own, who governed according to its own laws. But above all, the theocracy or government of God, under which Judah was placed, continued without interruption till Shiloh came, allowed by Jews and Christians to be a name for the Messiah, to whom the

gathering of the nations was to be. Soon after his coming, the government of Judah was finally subverted, and their temple and capital destroyed. The Jews were expelled from Judea, and it became utterly impossible for them to attend to the observances of the law which was then abrogated. Here then we have a most remarkable prediction of the coming of the Messiah. Jacob, uttering by the Spirit of God, particular and minute predictions, respecting each of his twelve sons, which were all afterwards verified, singles out one of them, declares his pre eminence over his brethren and that he should be invested with power, and continue to enjoy it, till one should descend from him, to whom the gathering of the nations was to be. And all this verified through the whole intervening period, was fully accomplished at the distance of about 1690 years.

MONTHLY RECEIPTS,

For the Christian Baptist, from the 15*th October, to the* 18*th November.*

From N. H. Turner, Va. for A. Bowles, vols 6 and 7; L. Malary, 6; W. K. Barlow, 6; J. Thompson, 6 and 7; A. King, 6 and 7; N. Anthony, 1, 2, 3, 4, 5. 6, 7; R. Hallins, 1, 2, 3, and 7; T. Hardin, 6 and 7; T. A. Hope, 7; C. Burnly, do. G. Walton, do. L. Turner, do. and do. for self; W. C. Gentry, 1, 2, 3, 4 and 5: for Captain D. Diggs, 7; and other subscribers not named, eight dollars. From W. H. Erwin, Baton Rouge, Louisiana, for J. H. Gardner, 6; A. Jones, do. C G. King, 1, 2, 3, 4, 5 and 6; T. Waugh, 6; and do. for D. Bradley. From Elder J. Favor, Alabama, for J. Speer, 5 and 6; J. M'Dement, 5 and 6; and J. N. Smith, 6. From Nathaniel Burras, Kentucky, for W. Hopper, 1, 2, 3, 4, 5 and 6; S. Garrin, 6; A. Adams, 1, 2, and 6; B. Leavitt, 6; John Quincy Adams. 6; M. Edwards, 7; W. Daniel, do. and do. for G. Mimms. From D. Bruce, Esq. Pennsylvania. for J. Fairly, 7. From J. Perkins, Virginia, for J. S. Carter, 1, 2, 3 and 4; for J. Micon, 5; W. Greenlaw, 5; Col. T. B. B. Baker, 3, 4 and 5; L. Marders, 1, 2 and 6, R. P. Marshall, 5 and 6; J. J. Jett, 5; and 5 and 6 for self; From C Cole, New Washington, Indiana, for B. Reese, 4, 5, 6 and 7. From William Hill, King and Queen county, Va. vol. 7. From Thomas Warsham, Amelia, Va. vol. 6. From W. H. Erwin, Baton Rouge, Louisiana, for W. Webb, 1, 2, 3, 4, 5, and 6,; N. Blunt, 6 and 7; and do. for Gen. P. Thomas. From Elder D. Burnet, Dayton, Ohio, 3 dollars; From Elder Jos. Marsh, West Mendon, Monroe county, New York, for vol. 7. From W. Churchill, for Peter Hartsill, Deerfield, Ohio, vols. 6 and 7.

NEW AGENTS.

Thomas Gibson, Feliciana, Louisiana.
Nath. Burras, Elkton, Kentucky, in place of C. Edwards.
Elder J. Marsh, West Mendon, Monroe county, New York.

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CHRISTIAN BAPTIST.

{No. 6.} BETHANY, BROOKE CO. VA. *MONDAY*, JAN. 4, 1830. {*Vol.* VII.}

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

REMARKS ON A CIRCULAR LETTER,

Found in the Minutes of the Mount Pleasant Baptist Association, for 1829.

IT has long been a custom to repudiate, by opprobious names, a sentiment or a doctrine which cannot be refuted by argument. Men who can refute by argument, have never been accustomed to use the weapons of calumny and detraction. A Mr. Rogers, in the state of Missouri, converted the circular letter of the Mount Pleasant Baptist Association into a vehicle of slander and personal abuse. The custom of addressing circulars from and in the name of associations, originated from a desire to address the brethren once a year on some evangelical topic, calculated to enlighten the understanding, to purify and cheer the hearts of the brotherhood. But behold, this letter is a little acrimonious anathema upon some sentences torn from their connexion in the Christian Baptist, and tortured and gibbeted by the evil genius of sectarian jealousy until they appear as much to disadvantage as an Indian victim painted for massacre. I am clothed in the mantle of *Sandemanianism* and led forth as a heretic of the deepest atrocity, to an *auto de fe*, because I have asserted and proved that faith *is only the belief of the testimony of God*, and that, when God commanded all men to believe and reform, he did not command that which is impossible for them to do.

The writer of this letter casts his eyes over Fuller's Strictures on Sandemanianism and Buck's Theological Dictionary on the article of *Sandemanianism*, and there thinks he sees all the *"doctrines"* found in the Christian Baptist, in miniature or in full life in those sketches. The term *Sandemanianism* is, I suppose, an opprobrious name in his country, that will answer my heterodoxy. I will not kill thee, said the Quaker, but I will call thee *mad dog*. Thus the work is done. It does not, however, succeed so well in this country as in Old England, the native place of the erudite gentleman. For the people of these United States are a little more inquisitive, and are wont to inquire, What has he done? What, say they, do we know *of Sandeman or of Glass*? Will their names condemn a sentiment *to hell or exalt it to heaven*! Now I would inform the same disciple

who *nicknames* my remarks, *Sandemanianism*, that he is much more of a *Sandemanian* than I am. But this will neither, I hope, condemn his sentiments to heterodoxy, nor justify them as righteous. But it is a fact, if he be a good hypercalvinistic Baptist, or if he be a believer in physical and accompanying special influences producing faith. This I have shown in the Christian Baptist to be an essential part of Sandemanianism;—not from Buck or Fuller, but from Sandeman's letters on Theron and Aspasio. I disclaim Sandemanianism as much as I do any system in christendom; but I agree with Sandeman in making faith no more than *the belief of the truth*, and I agree with the Roman Catholics in the belief of the resurrection of the dead. But I differ from Sandeman in making this belief the effect of physical influence, and I disagree with the Catholics in the doctrine of Purgatory.

But I would inform this Son of the church militant, that I would not give a grain of wheat for any faith that does not purify the heart, work by love and overcome the world. And if he could speak with the tongue of an angel, and write with the pen of an apostle, and exhibit no more regard to truth and christian love than this circular evinces; I would not give a farthing for his faith, though he may think with Fuller, that he was regenerated before he believed the Gospel.

As I have seen this letter nearly 400 miles from home, I cannot write an elaborate criticism upon it; but I will inform those into whose hands it may fall, that it is a most unfaithful and unchristian representation of my views. All the scriptures quoted in it, I believe in their plain, literal, and obvious import. For example, I believe and I know, that "God who filleth all things in all places, did fill the Gentiles who were dead in trespasses and in sins, with the gifts of the Holy Spirit;" yea, that, "us who were dead in trespasses and sins, he has raised up together, and has set us down together with the Jews who believed in the heavenly places by Jesus Christ," and this he has done for us out of pure favor. I believe that it is the Spirit that quickeneth; the flesh profiteth nothing; "that the wicked will not seek after God—God is not in all their thoughts." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "There is none righteous, no, not one; there is none that understandeth—there is none that seeketh after God—they are all gone out of the way—they are together become unprofitable—there is none that doeth good, not one—there is no fear of God before their eyes." All these sayings I believe most sincerely, in the connexion in which they stand in the volume. I say, these and every other sentence of scripture found in the circular letter, I most sincerely believe in the connexions in which they stand; and in the fullest, and most literal sense the words will bear, according to any legitmate rules of interpretation. But if the gentleman has any *private interpretation* of these words, or any *appropriated* sense of them, either borrowed, or invented by himself, *I beg leave* to dissent from such appropriations and private *interpretations*. I will also inform the worthy gentleman, that the name *Calvinism* is worth no more in heaven than the name Sande-

manianism, or *Fullerism*. But I rejoice to know that the gospel does not need to be put into any of these distilleries to make it either intelligible or healthful. It is glad tidings of great joy to *all people*. It demands of no man what he has not to pay. It calls for no powers which he has not: it enjoins no duty which he cannot perform. It is adapted to men just as they are, and therefore it is a scheme of pure favor—of divine love and mercy. No man can complain and say, that it only tantalizes him by offering him what he cannot receive—by requiring what he cannot perform—by presenting what he cannot accept. Such a scheme would not be glad tidings to *all people*. It would be only good news to the qualified, to the regenerated, to them who are made able to receive it. Such a gospel did not Paul preach; and he that preaches a gospel which is not adapted to unconverted sinners, preaches *another* gospel—a gospel of his own, or some other person's invention.

I do hope that every man who feels any interest in examining any thing I have written, or may write, on the great questions which divide the religious world, will put himself to the trouble to examine it in my own words, and in the connexions in which they are placed, and not in the garbled extracts which party spirit and the spirit of this world please to present them. I protest against having the *Christian Baptist* treated no better than these gentlemen treat the apostolic writings. The Apostles are dead, and must submit to the textuaries. to be handled as the textuaries please. The Calvinists and the Arminians tear them limb from limb, and make Paul say just what they please. The Universalists and the Quakers, the Socinians and the Arians are very adroit in making the sacred writers affirm or deny what they please. But I cannot conscientiously submit to have my writings treated no better than these popular sermon-makers treat the holy scriptures. Those, then, who feel any interest in understanding what I teach, will do me and themselves the justice of examining, in my own words, my own statements. One scripture says, *"There is no God;"* another says, *"I could wish myself to be accursed from Christ;"* another says, *"Worship the Beast;"* and another says, *"Go and do likewise."* Put these together, and what does the Bible teach!! It will teach any thing men please to make it teach, only let them have one liberty—and that is, of quoting it just as they please. Yet if treated according to the only fair and just rules of interpretation, it will only teach one and the same thing to every reader.

The editor of the *Utica Register*, New York, has given some weeks since, as I have lately seen in a paper forwarded to me to Richmond, from Rochester, what he is pleased to call "doubtless a fair summary of the sentiments and doctrines taught by Alexander Campbell." I would seriously ask this gentleman if he ever read one volume which I wrote, and whether he has examined for himself the whole of my writings. If he have not, I ask how, in the name of truth and righteousness, could he solemnly affirm a most libellous caricature of my sentiments on one or two topics, to be a *fair summary of my sentiments*!! If this gentleman would look back into history only a few centuries, he could find many brief summaries, which he would doubtless call blasphemous libels on his own sent

ments; nay, he would find as ugly things said of Baptist sentiments and practices as he can now say of mine. And if he would read the history of the Apostles, he would find that one of the "fair summaries" given by some of his cotemporaries, was, that Paul taught that Moses ought not to be regarded, and that men should "do evil that good might come." No doubt but Paul had said something which gave rise to, or afforded a pretext for such summaries; and so may I have said or written something which ungodly men may have perverted to such an extent. I therefore call upon this *Utica Register* either to make good his *allegata*, or eat up his libel.

EDITOR.

ANCIENT BAPTISMS.

SACRED history is, of all reading, the most instructive, entertaining, and profitable. It presents God and man to our view in such a way as engrosses all the energies of our minds, and all the feelings of our hearts. We think and we feel at the same moment. All true history is profitable to all attentive readers. It is the best substitute for personal acquaintance. It brings to light and developes that most wonderful and interesting of all themes, the human heart. But in this the sacred writings claim, as they deserve, all precedence. The hidden springs of human action, and the great attractives of human passion, are there laid open and pictured out by a master painter. Reality, and not shadows, pass before us in every character which these writings portray. No portrait so approaches real life as these characters exhibit man, both good and bad, to human meditation; but sketches only are given of the most brilliant and eminent characters. But these sketches present, in the most instructive attitudes, the great characters which God selected for human admiration.

Events are but the results of human action, or of divine interposition; and those great events which the Mosaic history records are, of all others, the most instructive, if we except the eventful history of the New Testament. But there is one peculiarity in the characters and events recorded in the Mosaic history which I wish to notice here, because it proves the authenticity of the sacred volumes, while it greatly illuminates the pages of the apostolic writings. I allude to their emblematic reference. No pencil but that guided by an eye which penetrates all futurity, could have in ten thousand instances painted out the christian institution, with all its influences, moral and religious, ages before its author was born—Adam the first, and Adam the second—the Fall, and the Resurrection of man—Hagar and Sarah—Ishmael and Isaac—Jacob and Esau—Elijah and John—Moses, Aaron, Joshua, and Jesus—circumcision and baptism—the passover and the Lord's supper—*and a hundred other* allusions, symbols, and emblems, need only *be mentioned to revive* the remembrance of the exact adaptation *of Jewish and patriarchal* history to the developement of the *divine philanthropy in* the christian scriptures.

To this subject the Apostles only occasionally glance. I will only allude at present to two instances:—The first preacher, not only of the New Testament, but of the Old, was what some now call a *Baptist.* I allude to *Noah* and *John.* Noah preached *reformation* or *drowning* to the antediluvians. John preached *reformation* or *burning* to his cotemporaries. Noah was saved by water, and the old world was baptized in water without a resurrection, because it would not reform. The earth was buried and rose again before a rainbow of peace spanned hill or valley. After the resurrection of the earth Noah was born of water. In the womb of the ark full *nine months* he lay. The waters which drowned the sinners saved the righteous Noah, and made him the father of a new world. The heavenly proclamation believed brought him into the ark, and God's promise brought him out. After his baptism, or second birth, God promised him life and enlarged his privileges. Water translated him from the old world into the new; and while it purified the earth for him, it fitted him for the earth. But he was born of promise too. His faith in the resurrection of the earth sustained him in entering, and while immured in the ark; and when born of water his faith in God's promise gave him a lively hope that there should never be a second baptism of the earth, nor an entire withdrawal of the influences of heaven from the earth. So after Noah was born of water, he was begotten again unto a lively hope by the promise of God.

All this and more Peter saw in this event, when he was inspired to say, "The antetype of this water, *immersion,* does now *save us* christians." As water saved Noah, so baptism saves us. He had faith in the resurrection of the earth; and we have faith in the resurrection of Jesus. He believed God's promise of bringing him out of the water, and we his promise of raising us from the dead. We leave our sins where Noah's baptism left the ungodly. They were buried and Noah saved. As Noah entered a new world by being born of water and the promise, so we enter the kingdom of heaven by being born of water and the Spirit. As life and temporal blessings were promised Noah after his second birth, so eternal life and spiritual blessings are promised us after we are born of water and the Spirit. As no one entered into the second world who was born in the first world, unless those born again; so Jesus said, "Except a man be born of water and Spirit, he cannot enter into the kingdom of God."

The baptism of the Israelites is the next event of this sort to which we now allude. This is found in the 14th and 15th chapters of Exodus. Faith in God's promise had brought the Israelites from their houses and their homes into one assembly, on the coast of the Red Sea. Faith in the divine call and mission of Moses, had induced them to put themselves under his conduct and guidance. But notwithstanding this faith, they could not leave the land of their nativity and get on the way to Canaan until they were baptized into Moses and born of water, as Noah was. Hence they could not cross the Red Sea in ships. They must descend into the bottom of the Red Sea before they could ascend into the relation of the saved people. The cloud covered them also. "They were all

baptized into Moses in the cloud and in the sea." So says a high authority—Paul the Apostle to the Gentiles. But the water which saved Israel drowned the Egyptians. Faith led the Jews under the guidance of Moses into the Red Sea; but rage, and envy, and resentment led Pharaoh and his hosts in the pursuit. Passion, however, did not bring the Egyptians out; but faith placed Israel on yonder side. So soon as they were born of the water and of the cloud—so soon as they came up out of the Red Sea, God promised to feed them and lead them. The heavens then dropped down manna upon them, and they eat the bread of heaven. Now, these things, says Paul, happened unto them as *types*—as figures—and they are written for our admonition, upon whom the ends of the world have come. The christian institutions were thus pictured out to us by the pencil of Omniscience ages before the founder of our religion was born. We should not have ventured to trace these analogies had not the Apostles Peter and Paul directed us. Following their guidance, we cannot but see that the *one baptism* of christians is an institution of so great moment as to have had two resemblances of it in the two most extraordinary events in Jewish and patriarchal history—the one baptism of the fathers of the once baptized earth, and the one baptism of the once baptized fathers of the Jewish people. How interesting, then, this sacred institution! How important is it for christians to know its meaning well, and to teach it accurately to others. We shall find it, on examination, to be the most gracious institution, and the most instructive, with which any age of the world has been favored.

EDITOR.

FOR THE CHRISTIAN BAPTIST.

Brother Brantly,

I HAVE read, with regret, your remarks copied from the "*Star*" of the 29th August last, in the October number of the "*Christian Baptist;*" in which you say, "We consider it due to our readers to justify our former strictures, and to lift up the warning voice to them, by exhibiting the sentiments of Mr. *Alexander Campbell* on the subject of the *moral law.*"

It is not my object to defend brother Campbell's views of the "*moral law,*" because I am sure he is able to defend himself; yet I am far from thinking that there are not hundreds, besides him, that are more than "*stout enough*" for you upon that subject. If you feel it your *duty* to "*lift up the warning voice*" against brother Campbell because he may have denied the existence of any such a law *in the Bible,** you must surely plead that your obligations to defend *scholastic divinity* are greater than those you acknowledge under the oracles of God. And if you say that there is such a law as the "*moral law*" in God's revealed word, do tell us, brother Brantly, *where* it is to be found; give us book, chapter, and verse. "*Come—and help us.*" But I have said that it was not my intention to defend brother Campbell on this subject.

* *See Christian Baptist*, vol. 7, page 60.—Pr.

I should not have taken up my pen to address a D. D. if it were not in self-defence. I acknowledge myself one of the avowed friends of brother Campbell and the cause which he advocates in the "Christian Baptist;" viz. "*the restoration of the ancient order of things.*" And I am much mortified at seeing such a charge as you have made in your strictures against the christian character and standing of those brethren who are avowedly united with brother Campbell in defence of *primitive christianity.* Your charge is thus stated:—

"Who are the Baptists that have been converted to his new creed? They are such as were previously Arminians, or Sandemanians—such as never stood firm on the basis of truth—such as were ready to take up with the first leader of discontent and faction—such as always opposed united effort in promoting the spread of the gospel, and the advancement of education, and those who, through ignorance, become an easy prey to greedy error."

You have here made seven charges or allegations in your bill. "*Affirmanti incumbit probatio;*" consequently you must either make good your allegations, or else defeated you are, and must pay the cost. Is not the "*norma disputandi*" the same in Pennsylvania as in Kentucky? I presume it is. I now call upon you, as a brother in Christ, to establish your charges if you can; for I am bold to say that there is not one word of truth in all that you have said about them, as far as *I* know or have learned, and I know many of them well. Who told you, brother Brantly, that those Baptists were "*Sandemanians or Arminians,*" and that they were "*ready to take up with the first leader of discontent and faction?*" What a pity, brother, that you have made such assertions, when you must have known, that, for your life, you could not establish one of them as true. Are these the fruits of your "*moral law*" of which you are so tenacious? If they be, we need not trouble ourselves much about opposing it, for you yourself will shortly put it to death. *God's* law forbids bearing false testimony against any man; and that you have done so against many in this instance, is as certain as that two and two make four.

Again you say, in speaking of those whose religious sentiments correspond with brother Campbell's, that "*they are such as never stood firm on the basis of truth.*" What do you define to be "*the firm basis?*" for you have not told us. All of the friends of brother Campbell, with whom I am acquainted, believe that Jesus Christ is the Son of God, the Saviour of the World; and brother John says, 1st Epistle, chapter v. "Whosoever believeth that Jesus is the Christ, is born of God." Have you not *again* slandered your brethren, who love the Lord Jesus and look for his second appearing? 'Tis a thousand pities that you should have so little regard for your standing both as a man and a christian! You have sinned against God, and I beseech you to repent in sackcloth and ashes.

You should never have appeared in public as an accuser of brethren, of whom, perhaps, you knew nothing, except through their enemies, who are most likely to misrepresent them. You have not *only endeavored* to pour contempt upon them, but to destroy their *character as christians.* You represent them as extremely ignorant

in which, however, you have assertion only to bear you out; and if *assertion only* is considered good proof, you have and can prove your allegations as well as any other *Star* on this terrestrial globe.

You have attempted to act the part of a critic in your strictures of the 29th August; but if I do not convince every candid reader that you are equally ignorant with brother Campbell's friends, before I bid you adieu, I shall be much disappointed. And in order to fulfill this promise, I shall beg leave to offer a few remarks on a sermon which I had the honor of hearing you deliver on the fourth Lord's day in September last in the city of Philadelphia, in your new meeting house. Your text was the 19th verse of the 5th chapter of Thessalonians—"*Quench not the Spirit.*" Your first position was, that there was "*no Holy Spirit except through the word of God;*" but before five minutes had gone by, you declared that you did not "wish to be understood to say, that God did not regenerate sinners *without* the word." In this you displayed logic worse, if possible, than a schoolboy of the age of 15; for you say that "*there is no Holy Spirit except through the word of God,*" and that "*the Spirit, independent of the word, regenerates the sinner.*" Then God regenerates sinners *without* his own word, and, of course, without the *Holy Spirit.* What a display of biblical acquirements! *Query*—Judging from this illustration, is its author much superior to those ignoramuses, who you say "never stood firm on the basis of truth?" Your whole sermon from the above text was made up of the Spirit and its influences. You, and brother Paul, who gave the exhortation, do not agree; for in exhorting his son Timothy, he says, "Preach the *word;* be instant in season and out of season." Brother Brantly preaches the Spirit, stripped of the word, *ergo,* "out of season," and not the "word in season!" After a discourse of at least one hour's length on the subject, you prayed to the Holy Spirit to come down and do his work among the people. Tell me, brother Brantly, I beseech you, in what part of the sacred oracles you are authorized to pray to the Holy Spirit, for we, the readers of the Bible, are totally ignorant of any such authority? If you know of any, I pray you to point us to it; and if you should be unable to find it in the scriptures, perhaps, by a reference to some of your popular creeds, you may find it. In John's gospel, 16th chap. 13th verse, thus saith the Lord, "And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any think in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth." Again xvi. 7. "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Thus speaks the great King of Saints. Is not this "the firm basis of truth" in regard to the *office* of the Spirit? Yes, I am persuaded it is.

Now, brother Brantly, upon what principle of reason, or scripture, *can you sustain* the prayer made by you as above? Was there ever *a similar one in* God's oracles, either in the Old or New Testament? *Surely they who* pay you two thousand dollars annually will be *poorly remunerated* if they wait till the Spirit obeys your illegal

request, and, divested of the all-conquering *word, regenerates them!* What! pray to the Holy Spirit to come down and do his work among the people! Can it be possible that any man may fail seeing that you have displayed a great ignorance of the scriptures! Now, brother, I think it will appear by and by, that you are equally ignorant with those Baptists who have, through ignorance, joined brother Campbell in the cause of truth. In the case above quoted the Lord Jesus prayed to the Father, or promised to do so, that he would send the Comforter; and again he promised, in an after discourse, upon the same topic, to send the Comforter himself. Think you that he understood the office of the Holy Spirit? If *he* did, it is self-evident that *you* do not; for, according to his own word, the Comforter is controlled by the *Father and the Son;* but according to your word, the Spirit may come or do as *he* pleases! I have never understood from my Bible that it was proper to pray to the Holy Spirit for any thing.

Again, let us hear the Lord Jesus once more, in the 14th chapter and 26th verse of John. "But the Comforter, which is the Holy Spirit, whom the Father will send *in my name,* he shall teach you all things," &c. &c. I have given you at least three quotations from the Lord Jesus hostile to what is contained in your prayer. And by the mouth of two or three witnesses every word shall be established. And that being the case, it must appear evident that the weight of testimony is against you.

Your prayer being ended, you then sang to the Holy Spirit, as follows:—

"Come, Holy Spirit, Heav'nly Dove,
With all thy quick'ning powers!
Kindle a flame of sacred love
In these cold hearts of ours."

In the singing this hymn, which is very ingeniously adapted to your sermon and prayer, you have very unfortunately fallen into two errors. First—you are singing to the Holy Spirit, as you prayed to it, without any example from any one of the old saints, either in the Old or New Testament, and without the possibility of ever receiving an answer to your prayer. The second error into which you have fallen, is this: you acknowledge your church to be the church of Christ; and if the church of Christ, its members of course have the spirit of Christ. Hear brother Paul, Gal. iv. 6. "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father;" and having the Spirit, "*a flame of sacred love*" had long since been kindled in their "*cold hearts,*" and yet you request in your song that the Holy Spirit would come and kindle that which had long since been set on fire! This is fine logic, brother Brantly! Why, sir, I should blush for any of our backwoods Baptists were such logic displayed before me by them.

Do you not think, brother Brantly, that you had better read your creed less and Bible more, before you undertake another stricture upon the character of those ignorant and factious Baptists, of whom *you have said so* many hard things? You must know, sir, that we *closely adhere* to God's word, and delight in such ignorance and *faction.* That we have never opposed united effort in promoting

the spread of the gospel; but that we have long since opposed "*education*" such as yours, for I perceive that you have drawn largely from the distilleries of scholastic divinity.

I feel confident you will not deny that you made a sermon on the Lord's day alluded to, from the text quoted, and that you both made a prayer to the Holy Spirit, and sang the hymn quoted. And whether I have or have not made good my promise, I leave the public to decide.

Before I bid you adieu, I beg you never again to offer such an insult to the *word* of God as you did in your sermon. The time has been, when the unwarrantable dissections of an ungodly and supercilious priesthood were endured without a murmur; but remember that that Virgin of the Skies which heretofore has bourne with their sacrilegious innovations, is now appearing in her heavenly power and majesty; and what she has gently suffered she will endure no more; but being "living and effectual, and more cutting than any two-edged sword," she will *pierce* "even to the parting both of animal life and spirit, and the joints also and marrow;" and thus satiate her vengeance in their destruction, if they reform not.

A WESTERN BAPTIST.

EXTRACT OF A LETTER

From a young gentleman in Lexington, Ky. to his friend in Bethany, Va. dated February, 1829.

FRIEND J ——,

ALTHOUGH I am not an *intimate* acquaintance, yet I have taken the liberty of writing to you, believing that we are fellow-travellers in the road to the New Jerusalem, and laborers for the restoration of the true and apostolic worship of Jehovah. I have very lately read Bishop Campbell's publication, the "*Christian Baptist*," and have received much gratification therefrom; particularly his essays under the head of "A Restoration of the Ancient Order of Things." You know that violent prejudices against him exist in this section; and, in fact, against all that *he says, or writes*. They are so wedded to *human inventions and traditions*, that he who has the boldness to stand up in opposition to their popish practices, and acknowledge Christ only as he is revealed to us in the scriptures, is liable to be assailed by all that malignity can invent;—vituperation and slander are hurled from a thousand engines, and he may count himself fortunate if he escape with his garments whole! But I thank God, that the Babylonish chains are every day becoming weakened; and I believe the period is near at hand when the last remains of the Great Beast shall be scattered before the winds; when her strong holds shall be broken down, and the saints march forward to Jerusalem victorious, "terrible as an army with banners." The scales are falling from the eyes of professors *of the religion of Christ*, and the priesthood begin to tremble; for *they see that the end* of their reign is at hand. "Creeds," "Confessions of Faith," "Disciplines." "Covenants," "Decorums," &c. &c. *are beginning* to yield, and give place to the only Creed and

Confession of Faith acknowledged by the *true followers* of Jesus Christ—the New Testament.

I am inclined to believe that *ignorance* is the greatest friend to human inventions that exists in our community. To support and illustrate my opinion, I will relate an occurrence that happened a few days since, in which I was a party concerned. A friend, and intimate acquaintance of mine, and a member of the Baptist church in this place, had commenced reading the Presbyterian Confession of Faith, and being struck with the absurdity of some of the *doctrines* contained *in it*, commenced a heavy cannonade against all creeds, confessions, &c. save the one good old Book. He said he was astonished when he reflected on the immense number of persons, of apparently good sense and sound minds, who were bowing in obedience to the unscriptural sentiments and laws contained in that book. After he had cooled a little, I asked him the following questions, and received the answers subjoined:—How is the church or congregation of which you are a member, governed? *Answer.* 'By the New Testament." How do you receive members? "By the New Testament." How do you discipline disorderly members? "By the New Testament." Do you do all your business according to, and under the laws *there* laid down, and by those only? "Yes." Are you not *assisted* in your government by laws of human invention? "No." I then asked him if they had not something which they called a "Covenant," or some such name, aside from the New Testament? He hesitatingly replied, "Yes, I *believe* we have; but it is a thing of *no force;* only *two* or *three little* articles—three, I think." I replied, However *small* or *short* it might be, the *principle* was the same; and it mattered not if it contained two hundred clauses, or only three *little* ones; and it was to all intents and purposes "a conspiracy against the kingdom of Christ, and a presumptuous sin;" and that it was *directly* accusing our Saviour of leaving his work unfinished. He contended for a length of time in favor of the extreme littleness of the sin; and then stated in positive terms, that he "could not and *would* not be a member of a church that was ruled by *so much* human wisdom and invention, and that contained such Calvinistic and unscriptural doctrines as the Presbyterian church." And we parted.

Having some curiosity to see these *three little* articles, I applied to their keeper, and requested leave to read them. He handed me a large folio volume; (I shall have a tedious search to find them, thought I;) I opened it; when, lo! instead of a *pigmy* a very *giant* greeted my wondering eyes. Now, how many *articles* do you suppose there are? *Three diminutive sentences?* No, sir; no less than FORTY-ONE *long and copious laws*, spread over no less than fifteen pages of a huge folio; and scarcely *one* of which could boast of a "thus saith the Lord" for its authority. I was amazed, and studied for some time endeavoring to find the *how* or the *why* my friend had made such a mistake; and at length supposed it must have occurred from the "little" thing being divided into three general divisions, respectively headed "Covenant," "Discipline," and "Decorum." Without comment I state, that his name was *subscribed* to it in common with that of every member of the

church. The latter part of the first article reads thus, after a short preamble, that they (the makers of the *little* creed, together with all who are members of that body,) "agree to the *following* as the BASIS of our union." I should conclude from that, that they had very little to do with the *scriptures*, for they are only mentioned three times, if I mistake not, in the whole "creed"—Deuteronomy is quoted once, and Corinthians once.

I met with my friend a few days after; told him the circumstance, and he appeared to be thunderstruck; said it was ignorance in him; that he would examine the book, and read for himself. I reminded him of his expression, "never would live under such laws;" that the "little" thing abounded with Calvinism and anti-scriptural sentiments, and left him. This man's case, and the manner of "*making converts*," induces me to believe that if the professors of religion knew the actual state of the churches at the time of their connecting themselves with them, that Babylon would soon yield. A Doctor of Divinity goes on tolerably quiet until *he* supposes it is time for a "*revival*" to take place in *his* church; when he musters as many Reverends and D. D's. as possible; and, by dint of stamping, passionate declamation, threatening, and persuasion, he raises an excitement among his own members, and then among "*the reprobate*," who are sometimes wrought almost to frenzy, readily agree to any thing they propose in order to obtain *their consent* to become followers of the Messiah, *as they say*.

But you have no doubt become tired of this long epistle, and it is time to come to a close. However, I cannot do it, without relating to you an anecdote which happened a week or so since. You are aware that the sentiments of Bishop Campbell are greatly misrepresented in this place, and that whatever comes from him is shunned by the "*orthodox*" as they would shun a pestilence. A lady Paido in this town, who once severely reprimanded another for allowing her children to hear Bishop Campbell preach when he was here—went a few evenings since to hear Jacob Creath, jun. explain the scriptures. On her return she said, that she had been told Alexander Campbell had ruined Creath, but that she was rejoiced to see that he had not hurt a hair of his head, for he had that day preached the best sermon she had ever heard him deliver; that he advanced none of Campbell's heretical doctrines. Now, the truth is, that the sermon delivered by brother Creath on that day was just such a one as Bishop Campbell would have delivered himself had he been here. It abounded with his views from beginning to end. So much for prejudice.

I believe there are many who now deprecate creeds, &c. with their lips, who, if they were put to the test, would still cling to the "summary exhibitions, as Dr. Noel would call them. However, an opportunity will soon be offered for all who are disposed to acknowledge the word of God as all-sufficient for the government of *his household*, to bid a final adieu to Babylon, and press onward to *Jerusalem*. The royal proclamation is sounded in their ears; and *with a fervent* prayer that *all* may obey, I subscribe myself,

A FRIEND TO ANCIENT ORDER.

P. S. Dr. F—— and his folks have the subject of breaking bread every Lord's day, under consideration; and the Doctor says he is convinced of the necessity of so doing. Elder V—— declares that *he* believes the "old shute" to be the best one yet—that is, the usages of the *modern* clergy. Brother J. C—— has been, we think, soundly converted to the ancient order of things, and appears to be laboring for no other object. To conclude: be it known unto thee, that I have labored for one year to build up the walls of Babel, having enlisted in the legion designated by the terms Paidobap'ist and Presbyterian; in which cause I labored zealously until a short time past, when, finding that its laws differed from "the perfect law of liberty," and that its ordinances were not such as were approved by the Grand Commander in Chief of the Christian Armies, I concluded to take a discharge and join his body guard.

THE HAPPY NEW YEAR.

PATERNUS had been accustomed to call together his descendants to celebrate the anniversary of his birth, which happened to be on the first day of the year. On these occasions he was wont to recite to his children and grand children the most interesting incidents of his life, and to deduce such moral lessons as the occasions suggested and the exigencies of the times required. He was now entering upon his eightieth year, and the wife of his youth had more than completed her seventy-sixth. He had assembled the eight families of his sons and daughters, and two families of his grand sons, amounting in all to seventy-five souls, and all residents of the county in which he lived. The old mansion of his grandfather and the large dining hall, the scene of this happy new year, was filled with the prattling objects of his parental solicitude and affection. The affectionate greetings of the little cousins, uncles, and aunts, and the little exploits of the young talkers and walkers imparted much gaiety and cheerfulness to the scene. After they had all refreshed themselves with the liberal collations which the season afforded, and had retired from the festive table, they were arranged, according to seniority, around the cheerful fire, which a fierce north wind had made most comfortable. Meanwhile the prattling of the little ones had been lulled to repose, and all who had not capacity for rational entertainment were found at rest in the arms of sleep. Paternus sat in the old-fashioned arm-chair, in which his own grand father had sat, and the fondest object of his youthful affection, and the comfort of his old age, sat by his side, in the very chair on which she had often sung to repose her first born son. Thus placed, they all sang a hymn of thanksgiving, after which the old patriarch with a clear and tremulous voice thus began:—

"Kind and indulgent Heaven has once more brought us all together under the roof of our ancestors, and surrounded us with his guardian arms, and with favors more than we can tell. I have yesterday completed my seventy-ninth year, hallowed be his name! and yet continue to enjoy both health of body and vigor of mind. But my withered face and hoary locks admonish me that soon I must go the way of all the earth and sleep with my good forefathers. I am glad

to see my children and my grand children all around me on this my birth day; and now that I am permitted to see and salute so many of the objects of my dearest affection, I wish to make this opportunity an occasion of inculcating one lesson upon all of you, which I have often suggested to you before, but now from new considerations and more mature reflections. But to do this with the most advantage, I will give you the history of our family for three generations, which is as far back as I am able to trace it. This I have often purposed to do, and have occasionally given to some of you some sketches of it, but have never done it fully, nor even partially, to all of you. I do this not to gratify your pride, nor to inflame your worldly ambition; for in our history there is nothing, or very little, adapted to cherish the former or augment the latter. 'Tis true that both my father and my grand father attained to the distinction of a good name, and left to me the rich inheritance of an unspotted integrity, which I have endeavored to transmit unimpaired to you. They were respected in their day for their virtues; and their industry and christian morality obtained a patrimony which afforded themselves a competence, and gave to their children a good and useful, though not a learned education. I had two brothers and one sister who shared my father's inheritance with me; and I, being the eldest, inherited this farm and the old mansion, which, for the same reason, my father inherited from my grand father, who obtained it by his own industry and some little aids which a distant relative extended to him. Our family has, indeed, become numerous. My sister left behind her eleven children, and my two brothers have together more descendants than I have. But it is neither the number, wealth, nor political respectability of our family on which I have any desire to expatiate; but the moral virtue and christian excellence of many of your relatives which I desire to lay before you for the purpose which I have supremely in view. Of my grand father's family seven brothers and three sisters lived and died members of the kingdom of Jesus Christ. My grand mother was reputed to be the most eminent christian in her vicinity in her day, and is said to have been a sort of mother to the whole church in Hellensborough on the banks of the Humber. My grandfather was proverbially a just and pious man, and some of you have seen and known both my father and mother. Their virtues are known, and, I trust, appreciated by the elder branches of my family, and are yet alive in the memory of many of our neighbors in this vicinity. Sixty-three persons of our family, including my grand father and grand mother, my own father and mother, uncles, aunts, and cousins, are enrolled in the church books of our parish, as having lived and died members of the family of God; and there are yet living, including those here present, of our family, eighty-five persons professing godliness. But why, you will ask me, do I make these enumerations and go into these details? I will answer you. It is to open to your view the instrument and source of all this good, from which I am to draw my *moral*, and which I am about to present to you all as my new year's *gift—and, perhaps, my last* new year's gift to my dear offspring. *All the christian* excellence and christian happiness possessed and *enjoyed in our family* can be traced to the mother of my grand father, *and through her to* another disciple of our glorious Master and Re-

deemer. The history of my great grand mother is briefly this:—Her father was a wild and profligate character, whose vices brought him immaturely to the grave at the age of twenty-seven. Her mother pined away and died heart-broken and disconsolate, leaving behind her two daughters, my great grand mother and her sister, the former aged two years, and the latter four, when they lost their mother. A kind and amiable christian lady, Mrs. Richardson, daughter of the pious and learned William Tindal, took my great grand mother, when two years old, into her own family, and brought her up, when a proud and unfeeling aunt, Mrs. Stockton, refused the trouble. Her sister fell into the hands of another aunt, who had no more religion, but a little more humanity, and a good deal more natural affection, than Mrs. Stockton. She brought her up after her own heart and example; and having married an officer in the army, she accompanied him to the Indies, where, in a few years, she died. Concerning her descendants I have no information.

"To return to Mrs. Richardson. This amiable lady, like Job, "the case which she knew not she sought out." She spent the greater part of her time in ministering to the saints, and in acts of christian sympathy and tenderness. Tradition has informed me that she was one of the most diligent matrons in her day in educating her family in the knowledge of the sacred scriptures. Her husband was a barrister of some note, but not a christian himself, he left the management of his daughters entirely to his wife. She is said to have read the scriptures to her children, accompanied with her prayers, in her own closet; and so soon as they could understand the meaning of the most familiar language, she imbued their minds with the knowledge of God and his Son Jesus Christ. She was wont to interrogate them on the subjects which she read to them; and so soon as they could read, she induced them, by every sort of allurement, to read and commit to memory many passages of the evangelical history and of the devotional part of the Old and New Testaments. She brought up my great grand mother as one of her own children, and it is said that she did not know that Mrs. Richardson was not her own mother until she was in her sixteenth year. She is, moreover, said to have shed many tears of sorrow when she heard, for the first time, that she whom she had always called *mother* was not her mother, but her benefactress. Mrs. Richardson said to her Mary, 'Do you not love Jesus Christ?' 'I do,' she replied. 'Why do you love him?' she next asked her. 'Because I believe that he loved me and died for me,' she rejoined. 'Well, then, was it not I who made you acquainted with him, who first taught you who he was, and what he had done for you; and if you have been *born again*, as I trust you are, I am your *mother in the Lord;* and although not your natural parent in the flesh, I am your mother in a relation and sense dearer than nature knows, and more durable than time itself. Weep not, my dear Mary; I am your mother, you are my daughter in the Lord; and I trust that as I have hitherto been to you a mother, I will so continue, and that you shall always be my daughter.' Thus speaking, she fell upon her neck, and embracing her, said, 'The Lord bless you, my daughter, and keep you from evil, and make you a mother to many as I have been to you!' This prayer, said the venera-

ble Paternus, while the tears were rolling down the furrows of his wrinkled face—this prayer has been answered as certainly as I live; for this very Mary was in her nineteenth year married to him who was the progenitor of all those families of which I have told you, and from whom we are all descended. I can trace our history no farther back, and I am glad that so far I can trace it with perfect certainty, through channels the most authentic. Behold, then, the source of all our nobility, of all that has given respectability to our family, and religion and happiness to so many now living, and so many already dead. I have now, my dear children, told you the history of our family, and I hope you will each of you preserve it with as much fidelity and accuracy, and transmit it to your families with as much precision as I have now given it to you.

"But now for the moral. You will, no doubt, have seen that all the good, religious and moral, which our family has enjoyed, has been instrumentally derived to us from the piety of Mrs. Richardson. Had my great grand mother fallen into the hands of her who took charge of her sister, how different, in all human probability, would have been our lot at this day! 'Tis true she was but the instrument in the hand of our Heavenly Father; but he always works by means: and what a scheme of benevolence is that which honors and rewards the *instrument* as though it had been the *author* of so much good! And such most certainly is the scheme of divine philanthropy. Now let me present this matter to you in another light. If it be true, as it most unquestionably is, that all human beings will be rewarded according to their works, how great will be the reward of those who, like the christian matron, the benefactress of our family, have originated a cumulative system, which, as the current of time advances, transmits in deeper and wider channels its blessings and its bounties to men? How long must this stream flow before the actual result can be computed and decided? Perhaps a thousand years may be completed before her good works have ceased to follow her! And if you transmit these blissful influences, precepts, and examples, which have descended by a sort of inheritance to you—I say, if you hand down the cup of bliss to your offspring uncorrupted, I am sure many more will drink of it. But as yet we have not considered the influence which acts collaterally upon our contemporaries. We have only considered those which descend in the direct lines of succession. I cannot form any estimate of the good that has passed from my progenitors to their associates in life. I have heard much, and know a good deal, of what happiness has accrued to other families, and to the neighborhoods with which they conversed. They were lights in their day and salt to the generation in which they lived; but I am without sufficient data to conclude, or form a correct idea, of how much was achieved by them to the glory of God and the good of men. When the book of God's remembrance is opened I know much will appear to their praise, and honor, and glory, at the coming of our Lord Jesus Christ.

"There is another light in which this subject is to be viewed. You are not to think that she who originated this wide diffusive *scheme of* benevolence is the only individual who is to be rewarded *for all that has* grown out of it, or is yet growing out of it. God's

rewards are not so few, nor his favor so parsimonious, as that he can distinguish but a few of his faithful servants. He can afford to reward the originator of a scheme of benevolence for all the good it produces, and each one of the continuators, as though he had no fellow-servant assisting in the cause. Were it otherwise, the twelve Apostles would have all the rewards for all the temporal and eternal good which christianity has produced, or is capable of producing. Each and every one of the faithful laborers in the Lord's vineyard will receive a reward for all the good he does and produces, although he had no predecessor nor successor in the work.

"But if, and I know no reason why it should not be so—I say, but if the negligent and the indifferent are to be charged with the evil which they might have prevented, and condemned for not having done the good in their power, how cumulative, too, is the system of iniquity, and how awful the condemnation of them who instituted a course or system of sinning, which has increased and is increasing with every revolution of time. The apostles of infidelity, the propagators of error and of schemes of immorality, diffusive and operative in their nature, are as worthy of condemnation for the remote, as well as for the proximate evil effects of their respective systems. And upon the same principles of remunerating justice, the originator and the coadjutor, the continuator and his abettor, will each receive a a recompense according to his deeds. Thus it is that we are not like isolated beings, each one acting for himself alone, as angels do; but the condition of this department of the universe, of the human family, is, that we are all standing together in a peculiar chain or concatenation of causes and effects, of parents and children, mutually dependent on, and responsible to one another, and to our common parent, the Creator and Judge of All. It is a department of the universe *sui generis*, of its own sort, and can be understood correctly only when the parts are viewed in relation to the whole, and the whole in relation to the parts. But the Bible is the best, for it is the only expositor of the whole, and he that is not governed by it in his reasonings, as well as in his conduct, has ever proved himself to be a fool. But I feel disposed to hear in return your views on all that I have suggested, and will yield to you when I have expressed one, and the most ardent wish of my heart, and that is, that you may transmit to your posterity every christian quality you have inherited from your ancestors; that you may not only always yourselves enjoy the blessings of the salvation of God, but that you may hand them down with your names to the remotest times, ever remembering that the mercy of God is upon them that fear him to many generations, even to thousands of them that love him and keep his commandments."

After singing the ninetieth psalm, the venerable Paternus kneeled down and prayed with them all, recounting the mercies of God through many years, and commending his children, grand children, and great grand children to the God of his fathers, with a fervor and affection that none of the adults present can ever forget.

If you think this incident worthy of reading, I may furnish you with another, of a similar character, on some future occasion.

EDITOR.

Richmond, Dec. 14, 1829.

Extract of a letter to the editor of the C. B.—dated
"LONDONDERRY, Nov. 5th, 1829.

"*Very dear Brother,*

"ALTHOUGH personally a stranger to you, I have enjoyed an acquaintance with your writings for a length of time. From them I have received great advantages. Many opinions which I formerly held very strenuously, I found, upon examination, were unfounded; and many truths, of which I was ignorant, have been brought before my mind through the instrumentality of that ably edited periodical, the *Christian Baptist.* Many of my friends in this your native land have reason to bless God that ever they saw it; and although their prejudices were great against you at first, they yielded to the evidence of all-powerful truth. Many of *us* (for I class myself among them) were so prejudiced, that when we read a few pages of the Christian Baptist we resolved on reading no more, conceiving your sentiments to be heterodox, &c. &c. thus condemning you unheard. When we gave you a hearing, however, we found that your sentiments were in general accordance with the revelation of the King of kings and Lord of lords.

"I, in common with my brethren, are greatly pleased with your Essays on the Clergy, the Work of the Holy Spirit, the Ancient Order of Things, &c. &c. Whilst, however, we agree with you in the main, and consider you a zealous, fearless, and able champion of truth, we cannot assent to all that you have written. You know that faith depends upon evidence, and that your motto is, "*Prove all things: hold fast that which is good.*" Now, my dear brother, as a professed disciple of Christ and a student of his word, I would open my mind to you, and hope you will consider and answer the following:—

"1. Would not your arguments against missionaries to the heathen militate equally against the proclamation of the gospel in these lands; and could not the same evidence be produced in heathen lands for its authenticity, as in Britain or America?

"2. You consider it right for an approved brother to act as a messenger of the churches, and you consider him as the representative of the church. Now could not an individual represent a church in heathen lands as well as in those parts of Ireland where there is no christian church?

"3. Is it right for any individual to deprive himself of an opportunity of meeting with a church on the Lord's day, for the purpose of preaching the gospel to the world? And are there any means in operation for the conversion of the heathen upon the plan you think scriptural?

"4. In your Essays upon Immersion, you say that Peter on the Pentecost proclaimed 'reformation and immersion as equally necessary to forgiveness. Faith is not more evidently connected with immersion than is immersion with the forgiveness of sins.' In Essay 5th, 'Where there is a guilty conscience there is an impure heart; in such a heart the Holy Spirit cannot dwell. Without immersion *nothing can be done* acceptably,' &c. Now if this be true, how can *any individual be a believer*, enjoy peace, the pardon of his sins, *have the Holy Spirit*, and ultimately arrive at heaven, and yet *unimmersed*?

"5. You say, 'No acts of devotion are enjoined on the unbaptized. How can you, then, join them in prayer, praise, the Lord's supper, &c. upon this hypothesis, no matter how excellent their christian character may be?

"6. I think you are very inconsistent with yourself in admitting unimmersed persons into the church, seeing you lay so much stress upon immersion. If immersion be necessary to forgiveness of sins, as you endeavor to prove, can remission of sins be enjoyed without it? And if not, why admit the unimmersed into that kingdom concerning which the Saviour said, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?'

"7. I am decidedly hostile to the admission of unimmersed believers into the church, finding neither precept nor precedent for it in the sacred record, and considering with you that it would be dangerous to the empire of Emanuel.

"8. How inconsistent your Review of the History of Churches, No. 3. vol. 5, page 277, 2d edition—I mean how inconsistent the latter part of the first paragragh with the former part of it and the second paragraph, and with the views of this subject contained in your debate with M'Calla.

"9. You call those weak-headed Baptists who blame you for calling that creature named *Stone* a brother. I must class myself among those weak heads; for I cannot conceive how any man can be a christian and worship a created intelligence, no matter how exalted. 'Neither theories are worth an hour.'—What! not worth an hour's reflection to consider whether we are worshipping God or one of his creatures? Oh! think of this. If Christ be not God, it is idolatry to worship him. If he were not God, he could not have made an atonement for sin. His obedience would have been circumscribed by his own individuality. How, then, can we call them christians or brethren, who would degrade him to the rank of a mere creature? The best kind of Arianism I consider as bad as the worst Socinianism. Both strike at the root of christianity. Besides, I consider your answer to Mr. Stone very uncandid. Why did you not vindicate that unanswerable dissertation upon John i. 1.? If it be right to make assertions, it is right to defend them; or if you consider speculation upon the incomprehensible Jehovah wrong, why did you attack the Trinitarians at all? and is it not of infinitely greater consequence to vindicate what you term 'the proper divinity of the Savior,' against the Arians and Unitarians (these worst of all sects) than to prune the redundancies of the Calvinists?

"10. Your friends in Ireland would feel very much obliged by your writing an essay on the divinity of Christ, not in the language of Ashdod, but in language consonant with that of the Holy Oracles. We would wish you to express clearly your views of his character, so that we may have more gags to stop the mouths of some little creatures even in this country, who are 'striving to undo your influence by the charge of Arianism, Socinianism, and other obnoxious isms.'

"Thus, my dear brother, have I opened my mind to you. I think it necessary to say, that in general I approve of your Essays on Immersion; but I cannot account for the abovementioned inconsistence

Your Remarks on Missionaries I also approve of; but wish my mind to be satisfied about what I have stated. Your works are read by a good many in the north of Ireland. Would to God they were generally diffused, that the community might be no longer duped by a race of creatures calling themselves ambassadors of Christ. We see the dawn of that day when the inhabitants of Ireland shall be emancipated from religious slavery and surrender themselves to the guidance of the great and mighty Lord. Oh! that all the saints would exert themselves in their Master's cause. There is scarcely an individual in Ireland to proclaim the ancient gospel, save those who have received a college education. And I verily believe that the gospel preached by the generality of such characters is not more ancient than John Calvin or John Wesley.

"Since I wrote my last to you, a church of Christ, near Dungannon, ordained two of their brethren to the office of overseers. These are unlettered men, but possess the qualifications mentioned in Timothy and Titus. The Baptist churches in Ireland are increasing a little. In America you a century before us. All the churches with which I am acquainted request me to present their Christian salutation to you. They also send their love to all those congregations in the New World who worship Christ as the God of the Universe, regard his sacrifice as the sole basis of a sinner's hope, and walk in all the ordinances and commandments of the Lord blameless. Praying that your body, soul, and spirit may be preserved blameless until the King Eternal calls you home; and having no reason either for publishing or concealing my name, I remain, with much affection, your brother in the hope of glory, W. T.

"P. S.—I am well pleased with your New Testament, and generally with your Preface and Appendix. We are very anxious to see your Debate with Mr. Owen. He has got a great hackling in the Irish prints. All parties in Ireland rejoice in your triumph over him, and that the *Emerald Isle* produced a Sampson to combat the great Goliath of Deism and Atheism. Truly, you are an honor to the country which gave you birth. Your fame has spread over all Ireland, and I hope your Debate with Mr. Owen will be the means of extending the circulation of your other works here.

"The editor of the *Northern Whig*, of Belfast, says concerning the Christian Baptist, 'It might do good, provided it were written with less bitterness. It is a mixture of pepper, salt, and vinegar, served up with a dish of genuine Irish wit—but a *great deal of instruction.*' "W. T."

Extract of a letter to the Editor, dated "Hamilton county, Ohio, December 14, 1829."

"DEAR BROTHER CAMPBELL,

"FOR some years past I have occasionally heard Campbellism spoken of as a very heterodox and dangerous thing; but feeling myself tolerably well established in the orthodox creed, I did not trouble myself much about it until within a short time past. A few months since there were many in these parts who manifested an increasing desire to investigate the New Testament on the subject of religion,

and endeavor, if possible, to understand what was meant by what is called the "*Ancient Gospel.*" My wife was one who soon became entangled with "Campbellism (as the good brethren called it,) and much engaged in what she conceived to be the *ancient order;* and tried to teach myself and others, almost night and day, the way of the Lord more perfectly. This *ancient order* I could not understand, believing that the Baptist order was the most ancient, as they were in the habit of baptizing, (not rantizing.) I concluded, however, to pay some attention to the subject, although I had been a professed Baptist for about thirteen years. So soon as I began to reflect and examine whether there was a "more excellent way," I found a mountain of prejudices in my mind which must be broken down and levelled to the earth. I found, too, *all of my opinions;* and, in addition to these, there were the "Articles of Faith and Practice" to be laid aside, which you know the Baptists look upon as almost or quite sound. Horrible thing! With these conflicting sentiments, I at length concluded to lay aside all—Campbellism, Calvinism, and all other *isms*, and take the New Testament as my creed, rule of faith and practice. I read it, however, in some degree as you say it should be read. Light soon began to break into my mind, and I soon found that we need not look for the operation of any other spirit than that which I found to be nigh me, even in my mouth and in my heart, that is the word of faith which the Apostles preached;* and that what the people called *heresy*, was just what Christ and his Apostles taught; and that I had been wedded to creeds for years, and now wished to be divorced from them.

"The word of the Great King appears to be simple and plain, and that he meant just what he told the people—so plain, that "the wayfaring man, though a fool, need not err therein." The simplicity of the gospel is the glory of it; and I think that thousands would have embraced it, who are now infidels, had not our clergy shrouded it in such dark mysticism that they themselves cannot understand it.—Now is it possible that the great God, in making his last revelation to man, on the reception or rejection of which depends his salvation or condemnation, should make it in unintelligible language which they could not understand, or have any just conception of? I think not. The world appears to be in an awful state. Darkness covers the the earth, and gross darkness the minds of the people. Prejudice and bigotry seem to pervade the minds of the christian world. Professors are wedded to their creeds, and preconceived opinions; and it is like taking off a right arm, or plucking out a right eye, for them to lay them all aside as they would an old worn out garment, which had become entirely useless, and embrace the truth as it is in Jesus.

**The writer of this rightly considers the word of faith*—the gospel, *to be the operation of the Spirit; for the Apostles spoke not of themselves, it was the Spirit of the Father, that spoke by them; and it was the divine operation, through this word, upon the understanding and heart, that produced all the blissful and happy consequences. See James* i. 18. *Of his own will, or having willed it, he hath begotten us by the word of truth, that we should be a kind of first fruits of his creatures.*

"I have said much more than I at first intended, but I will observe further, that I have come to this conclusion, that the gospel is plain and simple, and is yet the power of God and wisdom of God, to every one that believes it; to the Jew first, and also to the Greek. That our brethren are in darkness as it respects the simplicity of the gospel, and of its superiority over the inventions of men, and yet they know it not. That it is high time for a general reformation, and that it ought to begin among the professed followers of our Lord and Saviour Jesus Christ. But while I deplore the present state of things, I rejoice that a glorious reformation has commenced, and that there are many who dare to be singular, and preach the ancient gospel; that its light is spreading like fire in a dry stubble; and although it will meet with opposition and persecution, I am confident that it will prevail and spread until all shall believe in one Lord, one faith, one baptism; that opposers might as well attempt to stop the sun in its course, or pluck the moon from its orbit, as to stop the spreading of this glorious light, emanating, as it does, from the gospel of the blessed God. And while I feel thus confident of the present and ultimate success of the truth, I feel to groan and lament over the prejudices of our dear brethren who cannot (at present) enter with enraptured delight into these views. They *cannot*, I say, because they will not seriously and impartially investigate the subject. So soon as they consent to do this, they will, they must embrace them. I would say then, Go on, combat every opposition by the word of eternal truth! and while you have opposers on every hand, there are here and there one who feels disposed to encourage your heart and strengthen your hands in the good work As such I would, for this time, subscribe myself AN INQUIRER FOR TRUTH.

From the Quarterly Register.

POPULATION OF THE GLOBE.

IN a late number of the London Missionary Register there are some interesting calculations in regard to the population of the globe, which we transfer, with some modifications, to our pages. A part of these statistics is from a work of M. Adrien Balbi, in which he has been engaged for a long time.

Estimate according to Religion.

Pagan nations,	657,000,000
Mahometan nations,	140,000,000
Christian nations,	200,000,000

Estimate in refereuce to the population subject to Christian Governments.

Protestant States.		
Great Britain,	150,000,000	
United States of America,	11,000,000	
Russia, Sweden, &c.	29,000,000	190,000,000
Greek Church, Russia, &c.		60,000,000
Roman Catholic States,		135,000,000
		385,000,000

Mahometan States,	90,000,000
Heathen States—	
Chinese Empire, Japan, &c.	270,000,000
Other Heathens,	200,000,000—470,000,000
Total,	945,000,000

Another calculation, making the number of Pagans much less.

Under Christian Governments,	387,788,000
Under Mahometan Governments,	72,000,000
Under Pagan Governments,	277,212,000
	737,000,000

Those under Christian Governments are thus divided.

Protestant States,	193,624,000
Roman Catholic States,	134,164,000
Russian or Greek States,	60,000,000
	387,788,000

It thus appears that more than half the population of the globe has been brought under governments professedly Christian. This state of things is very different from what existed a century since. Then Great Britain and all her colonies could not number more than - - - - - - - - 20,000,000
Russia, - - - - - - - - 30,000,000
And all Christian Governments, not more than - 200,000,000

The Grand Signior, the Sophy, and the Great Mogul were the most potent arbiters of the destinies of man. Nearly all India and Asia were under Pagan or Mahometan sway. All the religious missions in existence were in connexion with the Romish Church. The only religion that was *not* disseminating itself, that was *not* gaining ground, was the Protestant.

During the last 20 years, the only states which have materially added to their numbers are Great Britain, Russia, and America. This *providential government* of God enforces on all Christians, with evidence rapidly augmenting, the duty of laboring for the conversion of the world.

ERRATUM.—In the October No. of the "*Christian Baptist,*" it was stated that an article had appeared in the "*Richmond Herald,*" contradicting what had been said in the former concerning Mr. Straith as a Presbyterian Doctor; and the writer was desired to "retract his insinuations through the same columns which presented his calumny to the public." It was *not* the "*Richmond Herald,*" but the "*Visiter and Telegraph,*" a Presbyterian paper, published in the same city, *in which* the article appeared, under the signature "An Observer;" *and which* was replied to in the "Richmond Herald" in July last.

EDITOR.

MONTHLY RECEIPTS,

For the Christian Baptist, from November 18, *to the* 30*th December.*

J. Cramlett, Smithfield, Ohio, paid for vol. 7. B. W. Riley, Clay Court House, Missouri, for A. Robertson, vols. 5 and 6, and for self, 5, 6, and 7. R. Douglass, Pittsburg, Pa. for J. J. Carpenter, vols. 3, 4, and 5; for A. Wolf, vols. 6 and 7; for H. Smith, vol. 5; for Mary Biddle, vol. 1; J. Crady, vols. 4, 5, and 6; C. Encill, vols. 5 and 6; E. Singleton, vol. 6; W. Church, vol. 6; Robert Hurlburt, vol. 6. Also, from Robert Douglass, by Archibald Campbell, for R. Hurlburt, vol. 5; W. Church, vols. 3, 4, and 5; E. Singleton, vol. 5; R. Warnock, vols. 1, 2, 3. H. Frazer, Caroline county, Va. vol. 7; E. M. Gehen, vol. 7; R. G. Coleman, vols. 3, 4, 5, and 6. Waller's Tavern, Va. J. C. Crane, vols. 6 and 7, Richmond, Va. M Haggard, J. B. Mathews, W. Simms, Cuckooville, Va. paid for vol. 7. R. B. Pendleton, King and Queen county, Va. paid for C. B. 77 dollars. J. B. Pullin paid 44 dollars for C. B. Dr. F. G. Taylor, Taylorsville, Va. paid for vol. 6. W. Bohanan, Matthew's Court-House, Va. vols. 6 and 7, W. Hillyar, and J Murphy, Ogdensburg, New York. paid for vol. 7 each. P S. Bush, Falmouth, Ky. vols. 6 and 7. L. S. Vail, Goshen, N Y. for J. M. Logan, vol. 7; D. Everett, vol. 7; and for self do. D. F. Newton, esq. Fife's, Va. for Bishop P. Cleveland, vol. 7; R. Coleman, do. and do. for H. Hall, S. Pettit, and himself. N. G. Smith, Esq. Dorsettsville, N. C. for D. Hackny, volume 6; S. Dowd, do. and do. for P. Smith, and himself J. Stamps, Port Gibson, Mi. for R. R. Sharkey, vol. 6. do. for D. Sims, and himself Amos Kirkpatrick, Meigsville, Ten. for H. Hall, vol. 6; do. for James Draper; and vol. 7 for T. Draper, and L. Draper. N. G. Hubs, Cookstown, Pa. for T. Baird, vol 7; do. for S. Larmore, and himself, and vols. 6 and 7 for J Hugh. Rhodes Thompson, Georgetown, Ky. for S. G. Marshall, vol. 7; do. for J. Strickler, T. Turner, R. Quinn, and B. H. Bagwell. A. Kyle, P. M. Harrodsburg, Ky. for J. Woods, one dollar; and for himself, two dollars. J Gaskill, New Lisbon, Ohio, for D. Gaskill, vol. 7. J. Thompson, Rushville, Ind. vol. 6 for himself, E. B. Stone, T. Lockhart, G. Cook, and R. Thompson. Samuel Stone, Mecklenburg, Va. ten dollars. D. C. Edwards, Prince Edwards, Va. vols. 1, 2, 5, 6, and 7. J. M'Clelland, Meigsville, Ten. paid for vol. 6.

NEW AGENTS.

New Albany, Indiana, *S. Woodruff.*

Sinking Spring, Kentucky, Bishop *S. M. Bagby*, in room of W. Savage.

Massilon, Stark county, Ohio, *H. B. Harris.*

Prince Edward county, Virginia, *Owen A. Tucker*, in place of *E. Woodfine.*

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CHRISTIAN BAPTIST.

{No. 7.} BETHANY, BROOKE CO. VA. MONDAY, FEB. 1, 1830. {Vol. 7}

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

TO BENGELIUS.

Dear Sir,

THAT my papers, published in the Christian Baptist, if noticed at all, would—among a self-created order of proud, overbearing usurpers, whose predecessors had, for many ages, been accustomed to lord it over the understandings, consciences, and purses of their fellow-men, not less than the present race—produce such effects as you mention, was precisely what I calculated on. That, like the approvers and defenders of all existing customs, practices, or systems by which they profit, no matter how false, unjust, and oppressive they may be, they should, as Demetrius and his workmen formerly did when their craft was in danger, raise a hideous clamor, and, instead of coming forth as honest men and real lovers of truth, attempt to demonstrate the falsehood of my assertions by showing their inconsistency with God's word and human reason, they should, by imputing to them a multitude of frightful, but wholly imaginary consequences, labor to deter their bigoted followers from receiving the truth, is no unexpected occurrence, it being the course and the means which interested impostors have adopted in all ages to maintain their influence. When my essays shall be completed, and the system of religious instruction which I think the Spirit of God has proposed and enjoined in the New Testament, shall be, according to the best of my weak judgment, unfolded, all I shall claim for it is a fair and full trial of its efficiency. Should it prove wretchedly abortive like the present, or paganize the world, as its dreaming opposers predict, cast it out; but if, on a fair trial, it should christianize the world in a much higher degree than the present has done, it will no doubt receive to itself a continuance. At any rate let neither friend nor foe censure and condemn it before it is known. All I have yet attempted is mere assault on a few of the out-works of the clerical castle; against the citadel itself, not a shot has been fired—and as to the new edifice, not even the foundation-stone has been laid. Did ever mortal man act so foolishly as to proceed to erect a new building on the very site on which an old one stood, before he had pulled down the old fabric and cleared away its rubbish? About preaching, teaching, and exhorting, in the scriptural use and sense of these terms, I have certainly said

nothing, at least condemnatory. What place they are destined to occupy in the system of religious instruction which I intend to propose, and propose merely because I believe it to be the system proposed and enjoined by the great Teacher and Ruler of the church on earth, for into it not one peg of mine shall enter, unless it enter inadvertently, will be seen when my views are exhibited. Till then let fuss and foolish clamor cease.

But if, in the mean time, the tenants of the old castle be disposed to defend their out-posts, I blame them not. A craft which poured annually so many millions into the clerical purse is not likely to be given up without a struggle; let them, however, confine the means which they employ to the defence which they undertake.

I have asserted that in my judgment it is an act of gross impiety, of great disrespect to God, to presume to alter in any manner, or by any means, the order, connexion, or diction of his instructive message; that the act sets our wisdom above the wisdom of God, and tells that omniscient and all-wise Being, to his face, that his message has not been as well contrived and clearly worded as it might have been, or as we can still render it: in short, that we can ameliorate God's best effort to serve us.

I have asserted that all that is necessary to render God's message as plain and instructive as he ever intended it to be, or our salvation required it to be, is a correct and perfectly intelligible translation, that is, a translation devoid of all unintelligible words.

I have asserted that unless a person understand the scriptures perfectly himself, he cannot possibly determine whether the explanations and meanings proposed by others be correct or not; and that, of course, if he receives such explanations as divine information, he deceives himself, and builds his faith on a human, and not on a divine foundation; on the notions of men about the meaning of scripture, and not on scripture itself. It much concerns, therefore, those who are in the practice of proposing their own explanations or notions about the meaning of scripture, instead of proposing God's own word to either children, servants, or others, to see that their children, servants, and others be not made to build their eternal hopes on the fallacious apprehensions of men, instead of the infallible declarations of God. What! Is the language of men fitter to convey information clearly than the language of God?—Truly I cannot believe it.

As to the inferences drawn from my papers, if they really be such as you state, they can, with truth, be considered only as the ravings of men who have bid adieu to common sense. To obey the positive commands of their Redeemer, and to perform, in a social manner, every action which he has commanded to be so performed, as well as the commemorative supper, and none else, is not only of great use, but of indispensable use to the followers of their Redeemer. We are told that the primitive christians persevered in the apostles doctrine, (and where, pray, is it to be found? In *the inspired* written oracles of God, or in the blundering compositions *of men?*) and in the performance of an action termed *koinonia, and in prayers*, as well as in the breaking of bread: and in

other places that they met for mutual edification. But where is the command to listen to the harangues of uninspired, fallible, blundering clergymen?

I am engaged at present in instituting a comparison between the instrument of instruction sent by God to a perishing world, and the clerical inventions, which have bred so much dissention, wasted so much time, and cost more than man's residence in this life would sell for. A. STRAITH.

Extract of a letter to the Editor, dated, Bluffdale, Green Co. Illinois—December 5th. 1829.

"MY opinion is not of sufficient importance to render any one vain, but such as it is, it is warmly in favor of the Christian Baptist. I know of no work in our country so well conducted, and, what will be far more gratifying to your feelings, none that is doing half the good in *this* state that it is. "*Campbellism,*" and "*Campbelites,*" have become very common terms in Illinois, and they are not unfrequently pronounced with a bitterness that reminds me of the "*Christian Dog*" of the Turks. Is hostility to pure, undefiled religion found no where except among Infidels? It is not; nor is persecution confined to the walls of the inquisition. Public opinion on the subject of religion is, however, rapidly undergoing a change: inquiry is abroad, and the time has gone by when religious sentiments are to be adopted merely because they are *prescribed* by men of high sounding titles. In bringing about this revolution, the fearless numbers of the Christian Baptist have been chiefly instrumental, and I deeply regret that you have felt so much of the persecuting spirit of the middle ages assailing you from almost every section where your work circulates:—but go on; and may you not desist till primitive religion is every where restored. How deeply every sincere christian must regret to hear the boast that a "christian party in politics shall be established." Even in *this* state religion is too often made an electioneering hobby. We have not yet arrived at the "*Free grace candidates.*" and "*Unconditional election candidates,*" of good old *orthodox* New England; but we are making some advances towards it. A powerful effort is making at the Eastward, to direct and control religion in this state. Ten thousand dollars are raising to establish a college here, and for the support of its faculty. You have seen the speech of Rev. Mr. Ellis, to his employers, in which he so feelingly makes known our profound ignorance, and the deplorable state of our morals. He represents us as but little above the *zero* of absolute heathenism; as electing to the office of lieutenant governor, a clergyman who solicited our suffrages with "a *Bible* in one hand, and a *bucket of whiskey* in the other." This, he tells us, is *literally* true. Pity that no man should have known it except Mr. Ellis. With the lieutenant governor and Mr. Ellis both, I happen to be acquainted. Of the former, even his political enemies acknowledge him to be an amiable and pious man. Of the latter, more hereafter. Several *missionaries* have recently been sent here, and more are promised

How kind, how generous, and how benevolent in the eastern people to make us the magnificent present of ten thousand dollars! How great must be the love to US that could have induced them to pass by the tens of thousands in their own section, who are suffering poverty, and "all the ills that flesh is heir to," and to whom this donation would have been like a well of cold water to travellers perishing in the desert! The number of paupers in New England and New York are as four hundred to one, compared with those of Illinois; this, too, when the relative population of these sections are taken into account. A large majority of the eastern people are compelled to toil incessantly and practise the severest economy to support life on their barren soil. I do not speak unadvisedly when I say that the necessaries of life can be procured in this state in as great abundance by two days labor in seven, as they can in New England by six. This is a land of plenty, where want is unknown, and where almost every table is bountifully spread. The great mass of the eastern population feel the reverse of all this; they toil like a western slave, and if their labor is remitted for but a single day;

"Non aliter quam qui adverso vix flumine lembum
Remigiis subigit: brachia forte remisit,
Atque illum in praeceps prono rapit alveus amni."

"To this class of people, to whom a barrel of flour, or of pork, is of more value than *six* would be to an Illinois farmer—to this class, their missionaries inform us, we are indebted for a large portion of this magnificent donation. What obligations are we not under to make good use of this donation, wrung, drop by drop, as it has been, from hands barely removed from breaking the bread of charity! But I will pursue this subject no farther, and nothing was more remote from my intentions when I commenced writing, than touching upon it at all.

"I have seen but one copy of your Testament. I set up a large portion of the night in examining it. I think it much truer to the spirit of the original than any other version that I have seen. I have not the presumption to criticise, but you will pardon me for thinking that a passage in John (Evangelist) is not conformable to the Greek of the common copy. Perhaps I shall only display my own ignorance. In John, chap. ii. ver. 4. Τιμοι και σοι γυναι; I should have translated, "*Woman, what is that to you and me?*"

FOR THE CHRISTIAN BAPTIST.

King and Queen, December 18, 1829.

TO MR. T. W.

Sir,

WHILE I acknowledge the oversight, for it was an oversight, that a solution of the 19th query, published in the Christian Baptist of April last, had been partially given in the latter part of the remarks made on the 16th query published in the Christian Baptist of *March last; yet* I cannot agree with you in opinion in your very *positive declarations* made in reply to "A Constant Reader" published *in November* last. In speaking of our popular preachers, (so

called in the Christian Baptist) you say—"He styles them living witnesses, who stand as in Christ's stead. Who preach, saying, The kingdom of heaven is at hand: repent and believe the gospel. According to these characteristics, we should first conclude, that they are false witnesses; because they never witnessed one single item of what they preach, if so be it is contained in the Bible; for this plain reason, they were born too late." Alas! alas! has "the fine gold become dim!" Now, sir, going much further back than 1700 years, before the editor of the Christian Baptist was born, I would ask you whether, as an individual, you ever witnessed this item, which is contained in the Bible? "They that wait upon the Lord, shall renew their strength; they shall mount up as eagles; they shall run and not be weary; walk and not faint." Again, "Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings." And again, coming down to a more recent day; "My yoke is easy and my burden is light." If Mr. T. W. has never witnessed these items, by having the witness in his own breast, I fear that he is, at best, nothing more than a nominal christian. Believe me, there is a difference between belief and knowledge. He that cometh to God *must believe*, that he is, &c. but there is such a thing as *knowing him*; and not only believing that he is; but of knowing it* too. I *know*, said Job, that my Redeemer liveth, &c. Our populars profess to have witnessed those items with many others; having witnessed, in their own persons, the truth contained in them, they stand, being *living witnesses*, declaring to the church and to the world, that they are such. If any man have not the spirit of Christ, he is none of his! If, then, a man have the spirit of Christ and preach the gospel, he stands as in Christ's stead—God moving in him, both to will and to do, of his good pleasure. Should Mr. T. W. have left Bethany, the Editor of the Christian Baptist, will please publish the above, (indeed, in any event, I ask of the Editor this favor) and thereby oblige a subscriber who is

"A CONSTANT READER"

REPLY TO "A CONSTANT READER."

Dear Sir,

IT so happened, that, in the course of my peregrinations, I arrived at Bethany just as your *critique* upon my reply to your communication of May 10th, 1829, was put to press. Not finding the editor at home, as I expected, I take the liberty of correcting the mistake which elicited your criticisms upon said reply. The mistake is simply this: You confound *receiving* testimony with *giving* testimony:—"having the witness in one's self," with being one's self the witness; than which no two things can be more distinct. The original and only proper witnesses bore testimony to that which from the beginning "they had heard," had seen, had contemplated, had handled, of the word of life; all which things being external—the proper objects of sense, and consequently of testimony-bearing, the

""*And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.*"

Apostles were competent to declare in the character of witnesses. Not so the witness or testimony of which John speaks, general epist. v. 10. and of which the quotations which you make, as intending the internal experimental efficacy of the truth upon the heart, speak; for this is purely matter of experience. Now, although a man's testimony may be justly credited concerning his feelings, concerning the effects of the word upon his mind; yet it would be an abuse of language—an outrage upon common sense, to call him a witness of the things that passed in his own mind; and still more so, to style him, on this account, a witness of facts, of which he possessed not one item of the certainty of the apostolic evidence, see said Epis. chap. i. 1, 2, 3; but, on the contrary, merely became conscious of the blissful effects of the truth believed through the persuasive evidence of the apostolic testimony above cited.

You justly say, "There is a difference between belief and knowledge," and *I believe* you: and had you believed yourself in so saying, it would have saved both you and me some trouble;—you the trouble of striving to defend the unfounded and presumptuous pretensions of the "populars," and of laboring to prove me and others destitute of the genuine and blissful effects of the truth believed, by supposing us ignorant of the internal evidence, because we refuse to assume the apostolic character:—and me the trouble of endeavoring to rectify those mistakes.

Now, my dear sir, as you assert with earnestness, that there is a difference between *faith* and *knowledge*, let me ask you upon which of these do *you say*,—do the *populars say*,—they found their testimony, when *they* style *themselves*,—when *you* style them—*living witnesses?* If they are such in the true apostolic sense, they can justly claim apostolic certainty;—they can justly say, "That which was from the beginning, which we have seen," &c. and prove the truth of their testimony as the Apostles did. In this way they will ask no favors; they will make no unreasonable demands upon our faith. But every body knows, the populars claim no such certainty; they pretend to no such proofs; they differ nothing from the weakest of their brethren in these respects. They have received and learned all at second hand, upon the testimony of others; and like others, in so far as they have believed the truth, they have felt its influence;—and, like others, they can testify what they feel, and this is all they *know;* and all the rest is *faith:* and between knowledge and faith you declare there is a difference—and so do I. I, therefore, boldly affirm, that these, so called, "*living witnesses*," never witnessed one item of what they preach, in so far as it is contained in the Bible; and this for the plain reason before assigned—"*they were born too late.*" They may, however, preach their own experiences, and these may correspond with what is written; and, in so far be to themselves a matter of fact evidence of the truth believed; but, of which truth they themselves have been first persuaded, upon the evidence of the divine testimony, and is therefore neither designed to produce faith *in themselves* nor in any body else—not in themselves, for it is the *effect of faith*—"He that believeth hath the witness in himself." *Not in others*, for they have it not. This witness or evidence of the truth of the divine testimony, is the property only of him that believes

eth. John v. 10. Consequently, has nothing to do with the unbeliever, nor he with it. Nor is this given to be preached for the conviction and conversion of sinners; Christ, and him crucified, is to be preached for these purposes: but this internal evidence is for the comfort and support of the believer.

Again, though the witness or testimony which the believer possesses, is to him divine, being the result of his belief in the divine testimony; yet his declaration of it, being that of an uninspired man, cannot produce a divine faith, his testimony being merely human: whereas, every thing that is necessary to be taught or believed for the salvation and perfection of the believing and obedient subject, was published, confirmed, and recorded in the divine oracles 1700 years ago.

By this time, sir, I hope you see the striking difference between *having* a witness, and *being* a witness;—of having a thing duly certified to me, and my duly certifying the same thing to others. Let us apply this to the subject under consideration. I, for instance, have been convinced of the truth of the gospel testimony by the divine evidence, as exhibited in the holy scriptures, and consequently have the witness in myself according to John v. 16. the truth of the gospel being thus first duly certified to me. I now feel disposed to become a preacher for the purpose of bringing others to enjoy, with me, the same happy privilege, of which I feel conscious in myself; of the truth of which I also thus feel able to bear a *certain* testimony.

Shall I now reverse the order of things, substitute my testimony instead of the Apostles', preach my happy feelings instead of the gospel, or attempt to prove the truth of it by its effects upon *my heart?* and thus attempt to convince others that Jesus is the Christ, the Son of God, the Saviour, because I feel so happy since I believed in him, and seek to persuade them to believe by promising them like happiness? Now if I preach my own experience, and bear testimony as a living witness, I must confine myself to what I thus feel and know. And even suppose this were sufficient to prove the truth of the gospel, and recommend the Saviour, who knows whether I tell the truth, or be a deceiver? or whether I may not be under the power of delusion myself? Ought I not rather, if I mean to be useful, to lay hold on the divine testimony that convinced myself; namely, that of the holy Apostles and Prophets, with all their arguments and demonstrations, urging these home upon the understandings and hearts of the people, according to the scriptures—being fully persuaded that, if they hear not Moses and the Prophets, Christ and the Apostles, they would not be persuaded though one rose from the dead. These things duly considered, no reasonable person, I presume, could hesitate a moment which of these courses to take; whether to avail himself of the testimony of the primary witnesses as confirmed of God, with all its evidence and authority; or make use of his own experience,—the witness in himself, to accomplish his object. Nor is it supposable, these things duly considered, that there can remain any difficulty to discern between having a witness in one's self, and being one's self the witness of the same thing. Twelve men, eye and ear witnesses to any fact, may be able to produce a certainty in one's mind, which certainty, the person thus duly cer

fied, may not be able to produce in the mind of another by his own testimony of the fact, and effect of his conviction, without referring to, and producing the primary and proper witnesses, that convinced himself. Nor, indeed, in the very nature of things can we conceive how it could possibly be otherwise; he being in the mean time no witness at all to the truth of the things which produced the conviction and its effects in himself. I therefore hope my good friend, the *"Constant Reader,"* will, upon due consideration, feel convinced of the justice and propriety of my former conclusions, respecting the pretensions of his *"living witnesses."* T. W.

Bethany, January 29, 1830.

THE COLUMBIAN STAR.

MR. BRANTLY, of the *Star*, has, in his usual courtesy, been honoring us with repeated marks of respect during our absence from our editorial labors. Concerning his motives, as it would be indecorous to assert any thing, I shall say nothing. But if actuated by any benevolence for one so great a sinner as he makes me to be, or for those who are misled and corrupted by me, he should reflect whether his acrimonious epithets and sneers are either in the spirit or character of a teacher of Israel, as he assumes to be, calculated more to exhibit the weakness of his understanding or the strength of his passions; and to demonstrate the impregnability of the fortress of truth, and the sandy foundation on which rests the cause he advocates. The Rabbis, unable to refute the Messiah, could bespatter him with epithets and nickname him an obscure Nazarene, *a friend of publicans and sinners*. The Epicureans and Stoics could call Paul a *babbler* or *retailer of scraps* more easily than to enter the lists with him; and Mr. Brantly can, contemptuous like, more easily call me the *"Brooke County Reformer,"* than examine a single position which I have assumed or defended. If he can do any thing more than publish such *falsehoods* as those alluded to in the subsequent communication, or if he can do any thing more than issue from the pulpit or the press, in the great city of Philadelphia, such supercilious epithets, I call upon him to let us see it. As he seems to think himself the metropolitan supervisor, not only of Pennsylvania, but of Virginia and the South—as he has constituted himself not only the *custos morum*, the censor of morals, but of the press, and the standard of polite and fashionable orthodoxy, we ask, with all due deference to his superior office, high station, and metropolitan dignity, to give to us obscure Brooke county errorists, some light, some argument, or something like logic, else we shall think of the fox in the fable, who called the grapes *sour* merely because they were inaccessible to him.

It is due to the public and to the venerable brother who wrote the following communication, that we should put it on record as a sample of the ease with which whole battalions of assertions and libellous fabrications can be put to flight, and as a caution to Mr. Brantly. I have it in my power to retort severely upon Mr. B. in his own style, if the dignity of the christian public and the cause which I plead would allow it. But it is as unnecessary as it would be incompatible

Mere assertions and slanderous epithets, though coming from the pulpit occupant of Second street, Philadelphia, will not, in the year 1830, pass for more than they are worth in the market of Cheapside, London—and there, for aught I know, they may be bought at one penny a gross.

Ed. C. B.

FOR THE CHRISTIAN BAPTIST.

"Those that sin, rebuke before all, that others also may be afraid."

Paul.

Mr. Editor,

IN reading your paper of the 8th of October last, we found a sentence in the 59th page, containing about five and a half lines, three capitals, seven commas, one period, and *six falsehoods!* The sentence is this: "They were such as were previously Arminians, or Sandemanians," (1) "such as never stood firm on the basis of truth," (2) "such as were ready to take up with the first leader of discontent and faction," (3) "such as always opposed united effort in promoting the spread of the gospel," (4) "and the advancement of education," (5) "and those who through ignorance, become an easy prey to greedy error." (6.)

Now we affirm, that, as far as our personal knowledge extends, all that have fallen in with the views of Mr. Campbell, as published in the "Christian Baptist," were, and are, still members in good and regular standing in churches of the Calvinist-c-close-communion-order; belonging to the Black River Baptist Association, and were either ordained Elders, or stated Clerks of their respective congregations.

And we pledge ourselves, that, whenever we are called upon by the "powers that be," or, by any person of *character*, that we will prove that each and every of our charges of *falsehood* as above stated, and our affirmation thereunto annexed, are correct, being founded on fact. And that no less authority shall be exhibited than well attested church records; authentic results of ordaining councils; Association Minutes, duly attested and published; approved and printed Reports of Boards of Missionary and Education Societies; or, oral testimony of unimpeachable witnesses, in subordinate connexion with the Divine Oracle.

Be not surprised, courteous reader, that we, in this wooden northern clime have taken the alarm; for in all that we have *heard* or *read* for more than *sixty years*, never have we before witnessed so much *personal scurrility, christian abuse*, and *contempt of truth, civil and sacred*, compressed into so small a compass, as in the above *extract*.

TIM. BREWSTER,
A. E. BAKER,
GEO. FINN.

Ellisburgh, Jefferson co. New York,
November 5th, 1829.

Extract of a letter to the Editor, dated "Sparta, Ten. December 15, 1829."

"I HAVE just finished reading a late publication, which is called "*Campbell and Owen's Dabate.*" I think a more appropriate name would be "*Campbell's Evidences of Christianity.*" I also think it ought to be disconnected with all Mr. Owen's *rant* about his "Social System," and neatly bound and published in a volume to itself. I do not express this opinion because I am apprehensive of any danger from an extended circulation of Mr. Owen's views: for indeed his system appears to me (and I think must so appear to every rational mind) to be full of the most palpable absurdities ever attempted to be imposed upon the credulity of mankind. It is apparent to every reader that he never once took up the question, or debated the point in issue. As the volume at present stands, it resembles, in one respect, some of the best plays of Shakespear. The reader of Shakespear will assuredly find many excellent sentiments—many happy scintillations of thought. But, in order to do this, he must literally wade through a mass of rubbish. I leave you to make the application.

"You have many friends in this county, and I believe throughout the state of Tennessee. And I say to you, sir, in the undisguised language of sincerity, that for myself I believe you have a duty to perform in this age, and in this country, of immense magnitude; nothing less than that of placing Religion on her native seat of common sense. While reading your evidences of christianity, I was of opinion that you ought to visit every town and village, if practicable, in the United States, and preach to the people. But I am convinced this would be impracticable, and that you may be more extensively useful by pursuing the plan you have adopted.

"I have been thus plain, because I take it for granted, that a man who has a *heart-felt* interest in the cause of a dying world, is far above the influence of flattery, and that he will, without offence, permit his correspondents to say precisely what they think. I also take it for granted that I am not the first correspondent by many hundreds to whom you are personally unknown.

"If time will permit, I want you to write me. If you have ever written on the knotty point between Calvinists and Arminians, relative to the decree of election, &c I wish you to refer me to that writing. I presume you view this as a useless controversy—so do I. But I have never been able to find any thing written with ability on the *Arminian* side of the question, while I view Griffin's Park-street Lectures, Week's sermons &c. as works of profound ingenuity at *least*. If you cannot refer me to any thing written by yourself on this subject, please to name the best treatise, in your judgment, on the Arminian side.

"It may be proper, it will at least be candid to add, that I am *not a member of* any church; but that I am

"A SINCERE INQUIRER FOR TRUTH."

THE TIMES.

OUR files are full of invectives, slanders, falsehoods, caricatures, &c &c accumulated during the last four months, and laid up for my inspection. These are from the orthodox supporters of the fashions of the religious age, in opposition to our efforts. In glancing over a few of them, and only a few of them as yet, I discover that the adversary, called in Hebrew, *Satan*, is exceeding wroth. I hope it is because *his time is short!* No person ever was more misrepresented, or more diversely and incongruously characterized than the humble editor of the Christian Baptist. After the reasoning and reasonable opponents had generally gone to repose, a new set of scribblers, for whom I can find no generic name comprehending either their characters or productions, has awakened as from wine, and have raised a frightful and dolorous cry of every note and key against the Restoration. Antinomianism, Arminianism, Calvinism, Arianism, Deism, and every other *ism*, are ascribed to me from some one or other of this new race of belligerents. "*The church is in danger*," and "*damnable heresy*," is the chorus of every verse in these new Lamentations of these weeping prophets. They are not *dumb* dogs; but they bark at something which they cannot bite. I cannot honor them all with due attention, and shall not now select any one of them; but I have one word for all of them—*Can your cause be defended, gentlemen?* If so, defend it. Show your scriptural authority, show your strong reasons, show your unanswerable proofs.—There is no danger you can apprehend from me, if you have scripture or reason on your side. I will not hurt a hair upon your head, nor endanger a penny in your pocket, if you have reasons an ounce weight—if you have a "*Thus saith the Lord*" for it. I will help you if help is in me; and if you build upon the One Foundation, upon the Apostles and Prophets, I will love you, pray for you, write for you, when you fight for my Lord. I will aid and abet, I will counsel and assist, I will hold up the arms or carry water for every one who stands up for the King. I cannot oppose you, only as you oppose him. I say, I *cannot*. I have vowed to serve the King to the end of the war, or as long as he gives me a post in the Army of the Faith. You cannot affright me while I remember the deeds of the worthies, nor the impotence of the King's enemies—while I remember the words of him who commands us to fight, to be valiant for the truth, and who holds out crowns to all the victors. Could Noah, Daniel, Elijah, John, Peter, Paul, be terrified by an army of epithets, when they could not be moved from their purpose by all the vengeance of the King's enemies. Lord inspire all thy servants with a courage and boldness like theirs!! Fear not the loaves and the fishes; if you serve the Lord your bread and your water shall be secure. The Lord will not, for he cannot lie. But let me ask you for your proofs—for your *thus saith the Lord*. I bow to this authority. Let my tongue cleave to the roof of my mouth, and my right hand forget its cunning, if either shall be wittingly employed against the truth. I have for a few months past had many interviews with the leaders of the people. I have heard them, reasoned with them, and have canvassed their opinions. They of the present order, they of

the sects, of the different streets of the great city, deepened my convictions that all sects have drunk of the wine of the cup of the mother of abominations. They are not yet sobered. They have taken, upon implicit faith, the cup out of her hands. When asked for the *why* they do this, and the *wherefore* they teach that, they show that they are led not by the Apostles, but by great modern names. They have their Fuller or their Gill, or their Chrysostom or their Jerome, or their Wesley or their Calvin. They have not studied the Oracle with their own eyes, nor heard it with their own ears. They can string texts as the Romanists sort beads of the same color upon the same necklace. They have been taught to quote them thus, and thus to apply them. Hence each sectary gives you the same texts differently assorted. Some preach Calvinism and other Arminianism from the same text. Truly, we are yet in the smoke of Babylon. Lord, turn the people to a pure speech!! "They have itching ears; they have heaped unto themselves teachers after their own taste; and they have turned the people's ears from the truth unto fables." These are the signs of the times, and is not this *"a perilous age?"*

I speak what I do know, and I testify what I have seen. And now shall I hold my peace, and suffer the taunts of the captivators? Shall I not rather lift up my voice like a trumpet, and show Israel their sins and their errors And this will we do if the Lord permit.

"For Zion's sake I will not rest, and for Jerusalem's sake I will not hold my peace until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and the Gentiles thy righteousness and all kings thy glory." The spirit that breathes in these words is that spirit with which I hope ever to be inspired. And when I look around me on the ignorance, stupidity, superstition enthusiasm, and immoralities of many who have assumed the christian name, I feel myself called and impelled to exert every nerve, and to put forth every energy in this holy enterprize. "Like priest like people," is an old and a true adage. Great has been the success of those who have preached and taught the schismatical dogmas of the times in which we live. The distracted and alienated state of the religious world is more than sufficient proof of the unhallowed influences which are abroad in the earth. Many spirits, indeed, have gone forth into the world. The paper walls of opinions which separate the fractions of the professing world, though inscribed with the essential doctrines of salvation, are, when pasted over and over again, but mere religious phantoms of mystic imaginations. On these topics it is not now my task to dilate; but to say that while this is the order of the day I will feel it my duty, as I shall answer to the King in his own person, to essay to overturn, to overturn, to overturn, until moths and worms shall have fattened upon the fruits of metaphysical mysteries registered in the forms of creeds, rubricks, and commentaries. Men may ridicule, may taunt, may laugh or cry, as the whim, the interest, or the prejudice of the day may move them; but so long as 'tis written, "It is better to obey God rather than man," I will, relying on the once traduced and persecuted, but now triumphant King of saints, continue in the course which I have commenced. To him I owe a debt which I can never repay; but the homage of a grate

ful heart is in his sight more acceptable than the most costly incense, than the richest oblations which the earth affords.

Avaunt! then, you who laugh at every one who dares question your divinity. Your power, your influence, though great over the mass of your admirers, is not omnipotent. Greater and mightier still is the truth, and will prevail. You make void the revelation of mercy by your traditions, God will make void your power over the people. Tell me not that you can prove your doctrines from the Bible—The Romanist can prove his *Ave Maria*, and his purgatory after death, from the Bible too. The Bible will prove any thing if bribed by your rules of interpretation. You can prove the *jus divinum*, the divine right of synods, conferences, and associations, as *St. James*, of the English throne, could prove the *jus divinum* of his family to reign forever over the British Isles. You can prove that creeds are necessary to unite the church, or divide christians; that one man ought to be the archbishop of four churches, or of the commonwealth of Virginia, as it may happen to suit your education. You can prove semi-annual sacraments, and all the religious idols of the age—the holy enterprizes which Messrs. Beecher, Ely, and Brantly eulogize as having fallen down from heaven since the ascent of John from Patmos. You can pipe and the people will dance; you may sing mournful songs and the people will cry: for as many of them as have been baptized into your systems have put you on.

But say not this is egotism, and that your course is pointed out by the Star of Bethlehem. If you say so, prove it—not by the traditions of the elders, but by the apostles, and then I will help you. Till then, however, as long as life endures, I shall pray—Lord teach my hands to war, and my fingers to fight with the weapons of truth and goodness; from love, good will, and a zeal according to knowledge. EDITOR.

FOR THE CHRISTIAN BAPTIST.

Dear Brother,

IF I can judge from the signs of the times, you have chosen a very appropriate title to your new periodical. The rights of men, both natural and acquired, are better understood at this day among us, than they ever were since my memory. The rights of conscience, too, seem to be better understood. Those who have so long lorded it over the consciences of men are obliged to resort to underhanded measures to keep in subjection the free-born sons of God: yes, they are compelled to make use of some tools to work with, lest the cloven foot should be too visible. There are in several of our congregations one or two individuals who are willing to engage in the antichristian work of suppressing the rights of conscience, and preventing all improvement, or approach to the happy millennial state. The standing of these individuals in christian society, or their success for popularity, depends principally upon the service they render to the popular *preachers*. If they can keep the people tied down to the dogmas of their teachers, they may calculate on being honored *with a seat in the Association!* These men are of great value with

the priesthood—caressed, and honored with many honors. This makes them as tyrannical and dogmatical as the Jewish Sanhedrim. I cannot discover any difference in their spirits. Some have gone so far as to pass resolutions to prohibit those who are advocates for the *Ancient Gospel from the privilege of proclaiming the gospel in their meeting houses, to the people, that they might be saved!!* The priesthood who have so long kept the people in darkness, are apprehensive they will lose their influence over their congregations. Some of them are lazy men, and depend upon their flocks for the fleece to support them. They are obliged to keep a watch out lest the people learn too fast, and there would be no need of their sermonizing to them. This is one of the reasons why the populars will not come out with the whole armor of God, like christian soldiers, and confute your views of the gospel, which they pretend to say are errors of a serious nature. They find it easier to keep the people's conscience under their control by their silence, than if they were to reason the points at issue with you. This is the principal cause of their aversion to controversy.

The light that we have enjoyed from the *Christian Baptist* has produced a shaking among the dry bones. I do hope the breath of life will soon enter into them. They seem to want an acquaintance with the testimony of Jesus, which is the spirit of prophecy—sinews and flesh, (courage and knowledge,) to enable them to stand up together. I find it a more difficult task to get some sectarians to attend to the ancient apostolic gospel, than those that are without. The spirit imparted by the teachers of some of the sects seems to be both dumb and deaf. Except when these teachers speak, then there is a kind of enchantment, which makes them halloo and squall as if the spirit of the sons of Sceva was in the neighborhood.* How different are the effects of the spirit of the gospel! It was *"good tidings, which should prove matter of great joy to all the people."* But this hallooing and squalling, then shouting and rejoicing all at the same time, by the same individual, savors of hypocrisy. Some seem to think there is no religion unless they strike fire and set every thing on fire around them. This is an evil much to be lamented, and savors too much of Samson's trick, when he tied his three hundred foxes, and put firebrands to them. No good came from it. They burnt up the "Philistines' corn, with the vineyards and olives," and they in return "burnt up his wife and her father." It appears from the language of some, that those who can make the loudest noise are the most pious men and women, though they cannot tell us the contents or genius of one epistle or chapter in the New Testament, nor never were known to read one chapter. I was at a meeting where one of those noisy men were. (He refused to let a brother Baptist commune with him because he was an advocate for the Ancient Gospel. No other fault or charge could be laid against him.) After his communion was over, he strained every nerve to make the people halloo.

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*Reader, do not think I am opposed to teaching and exhorting men and women to believe and obey the gospel. Very far from it. I am only opposing an enthusiastic manner of teaching the word of God, which is a serious injury to the improvement of a believer.

Quere—Is there no sin in opposing a man in the discharge of his duty to God, when he has become a regular, orderly, naturalized subject of his kingdom? It is the opinion of some that this devout man to *his own spirit,* (which he labors to make the people believe is the Spirit of God,) has been *instrumental in putting out more members of the church than he ever was in getting in.* He is ever and anon making discoveries to his hearers, and not one of them have made any improvement from him, but that of prejudice and bigotry against the ancient apostolic gospel. If the conduct of such men proceeds from ignorance, they have a claim upon our pity, and should have an interest in our prayers. But if they know better, and act thus, they are not fit for teachers; and we dare not say such are good conscientious men. What makes our charity fail with such, they will not examine impartially the religious views of others; they make no improvement, nor will they suffer others to do so if they can prevent it. This is the true cause of some having charged the *Christian Baptist* with being "more mischievous than any publication ever known."

I find that the intelligent part of the christian congregations are persuaded [they say so] that *sectarianism is a curse to the peace of christian societies, and a barrier to their union.* I find in the debates of the Virginia Convention, that the wisest and best politicians admit that there is a species of property in that state *a curse to them, and they have spent nearly two months laboring to entail that curse upon their posterity!!!* I cannot discover any difference in the spirit of the sectaries and the worldly politicians; neither appear to act from principle, but from policy. I have always understood honesty was the best policy. When we hear men acknowledge that such an evil does exist among them, and yet reproach and condemn those who are truly desirous of aiding them to free themselves *from the curse,* how can we reconcile such a course of conduct? Is not this the very same spirit that moved the Jewish Sanhedrim to persecute, condemn, and put to death the Messiah and his Apostles? And may we not truly say to those sectaries, You know not what manner of spirit you are of?

These sectarians call themselves the Church of Christ. Is not this one of those "unlearned sayings and unsound words which gender strife?" that is, the title Baptist, Presbyterian, Episcopalian, or Methodist Church. Can any unprejudiced man calmly sit down and examine into the state of the congregations of worshippers, the manner in which the gospel is taught them, and the claims their teachers set up over them, and not feel like the Prophet Jeremiah? chap. ix. 1—8. The prayers of all truly pious and benevolent men will (if not now) sooner or later be offered up for the blessing of God upon the labors of those who are trying to destroy the spirit of sectarianism, and introduce the primitive state of the church, which all good men desire to see.

EPAPHRAS.

To the Editor of the Christian Baptist.

Dear Brother,

I HAVE read your book on the subject of immersion until I find that you arrive at the following conclusion concerning this *ordinance, viz.*—That faith and immersion are equally necessary to

the forgiveness of sins; or that the blood of Christ is the cause, and immersion the agent or medium through which the effect comes, or, in other words, that, under the administration of the Spirit, sin is not forgiven until this ordinance, is complied with;—that no acceptable worship, prior to it, can be rendered; or that immersion stands between the sacrifice of Christ and all acceptable worship. Although I admire your zeal and talents, as a defender of the truth, and, have on many occasions, been much edified by your writings, yet I must differ from you on this subject. I do not do this hastily, but after mature examination of that only standard, the word of God, on this subject, and from which I am brought to this conclusion—That Jehovah, in all ages and at all times, under all dispensations, appointed but one way of redeeming guilty man, to wit, the sacrifice of his own Son. He, though pointed out in various manners, was to all, by faith, the only sovereign relief. Abel, and all the descendants of Adam down to John Baptist, were directed to look forward to the blood of Christ which was to be shed, and the Bible gives the assurance that whoever understood this subject and cordially believed God's testimony concerning it, had their sins pardoned, and all who shall live upon the earth from the day of the resurrection until the last trumpet shall sound to call the dead to life and the living to immortality, who shall believe God's testimony concerning this fact, shall receive the remission of all their sins, peace with God, and the hope of eternal glory. This all without the performance of any work, or without the loss of a moment of time.

The wisdom of God is wonderful in this, that the same remedy stood good to all men, during various dispensations, proving itself effectual to all who should receive it, in accordance with the different methods by which God was pleased to make it known. Abraham believed God and it was counted to him for righteousness, and just by the same means the Roman and the Galatian believers were saved, and had their sins pardoned, without any kind of works evangelical or Levitical. The terms always run thus, "That God so loved the world that he sent his only begotten Son, that whosoever believes on him should not perish, but have eternal life." John iii. 16. and the following statements to the same effect, viz. Rom. iii. 21, 22, 25, 28, 30. and iv. 5. and v. 1. Gal. ii. 16–21. and 1 John, v. 1. The apostle, in the above statements, clearly declares that the gospel or good news taught by himself and his fellows, when believed with the heart, gave to all who received it immediate peace, without a moment's delay, or a single work of any kind.

But, it may be asked, why did Peter connect immersion with faith, (or reformation,) when preaching to the Jews on Pentecost, in order to the forgiveness of sins? I answer, That had Peter considered immersion indispensable, and that sins could not be taken away without it, in this or any other statement delivered to men in order to their forgiveness, it would have been criminal in any of the apostles, at any time while preaching, to have left their audience without it. If forgiveness and all acceptable worship depend *on obedience to this*, then surely the way to be saved must always *have included it*. But if acceptance and the forgiveness of sins

hung on this thing, how, I would ask, did this same apostle, in his next address to these same Jews, omit including it in his statement? Acts iii. 19. Verily if immersion were indispensable to the blotting out of sins, and all acceptable worship, then the first preachers of the glad tidings were deficient in not mentioning it in a great majority of their statements delivered for the salvation of guilty men. See Acts xiii. 38, 39. yet Paul in this, and Peter to the Gentiles, Acts x. 43. scruple not to declare the forgiveness of sins through faith in Jesus alone. If it be true that immersion, or any other ordinance, is the agent, or absolute medium, by which the blood of Christ is to purge the consoience, or wash away sin, surely such an agent or medium is of the utmost importance to the sons of men. If it be true that there is no way of escape without it, then nothing in heaven or on earth can be of more value to the sinner. If the atonement, in this way, can alone cure me, then, to me this and the atonement are of equal value. Suppose, for example, I owed you a million of dollars, and was unable to pay you one, and that you were generous enough to forgive me all; but in one way, and by an unalterable rule which you had adopted for yourself in all cases, that, in order to my relief, I must wait on, and obtain the consent of a third person—would not the consent and concurrence of the third person be equally valuable to me as yours? I think it would, equally so. Think you then that God would have, or has placed the way of salvation in such a plight as in its effects to the sons of men be dependent on the action of the man himself, much less on the action of another? Think you, would not the Apostle Paul have called such another gospel? or think you that he would be any better pleased with having immersion a partner with the blood of Christ, than he would circumcision in this great work; Gal. i. 6—9, and ii. 15, 18. Make immersion the pivot on which justification turns, and, with one sweep, you unjustify the larger portion of the Old and New Testament worthies. If my safety rests on this, that of all men does the same I must then look for the same evidence that all others are saved by attending to this ordinance. But on examination I find that I have no testimony in favor of the Old Testament saints. Abraham with Lazarus in his bosom, and on the other side of this new set up gulf the cloud of witnesses must be shut out. Peter, James, John, Jude, Andrew, &c. gives me no confidence for them on this score; and the one hundred and twenty who waited for the Spirit at Jerusalem, gives no evidence of their safety in this way. O! no, my friend, the salvation of God stands on better ground than this! It is placed on a Rock which man cannot touch, which no ordinance or any dispensation can add to, or take from, no matter however divinely appointed. God has declared this fact to the sons of men: That he gave his only beloved Son; that this Son was born of a woman; that he was every way qualified to be a ransom for sin; that he was put to death; that he was buried; that he rose from the dead; and all this in accordance with what the holy Prophets said since the world began. The facts presented here to the sinner, believed and understood, never failed, and never will fail, to give the man or the woman who thus receives it, immediate peace without, and distinct from, any subsequent act.

whatever. Rom. v. 1, 2. Until then, I humbly conceive there is no right to immersion, or the privilege to any other ordinance belonging to the kingdom of Christ. But it may be said that he cannot worship acceptably until he attends to this. To which I answer, He can. If justified by faith he has peace with God, and access to him also. Rom. v. 2. Acts ix. 6. "Lord, what wilt thou have me to do?" Then, and not till then, will his prayer come up as a memorial before God, who will answer, "Go to Damascus: it shall be told thee; or send for Peter," &c. Acts x. 4. Then will he be qualified to learn "the ways of the Lord more perfectly:" having first been taught or discipled in the facts concerning the Lord Jesus Christ, he is prepared to attend to immersion and to all other things which the Lord has commanded. Having had his heart "sprinkled from an evil conscience," he is ready to have his "body washed with pure water;" or, like Paul, to "arise and be immersed and wash away his sins, and call on the name of the Lord," and more and more to purify his heart in obeying the truth; for all the laws of the kingdom of Jesus are qualified to do this, and to keep alive in the believing mind the facts by which at first his deliverance came, with all its purifying influences.

You say in your book that the testimony of the Apostles concerning Jesus, is the gospel in *word*, and that immersion is the gospel in *water*. And does it, according to this, take the two gospels to save the sinner? or does it take the first and one half of the last? or does it take one half of each to make one whole saving gospel? What do the words of the Apostles amount to? To this: they represent a saving fact, which brings the mind of man to the Lord Jesus, the knowledge of whom is eternal life. Immersion does the same; the Lord's supper does the same. But words which convey the fact, the water which represent the fact, the bread and wine which show forth the fact—these are all shadows, figures, or representations. None of them, nor are they jointly, the *substance*. Christ is the only one in heaven or on earth that can save the guilty.

After all this, obedience to all the commandments of the Lord is absolutely necessary to the safety of the believer. They all promote his happiness, joy, and peace; they increase his faith, his hope, and love; by them he becomes partaker of the divine nature; and by them he escapes the pollutions of the world. The first of these is immersion. To this time things stood as a matter between God and himself, but he now looks abroad in the light which God has shone upon his mind, and relatively he sees that he has to enter into company with the family of God upon the earth; and his first step is to be immersed, professing in words first, and in figure, the truth by which he was made free; the hopes engendered by this truth of life and immortality; his connexion with Christ and his people in the victory obtained in the truth figured in this ordinance; his putting off the old and putting on the new man; and from henceforth to walk in newness of life Zionward, in the hope of immortality and eternal glory. Yours in christian love, C. F.

Baltimore, Jan. 23, 1830.

P. S. With regard to acceptable worship before immersion, see *Acts iii. 8, 9. ix.* 6—11. and x. 4—46.

REPLY TO C. F.

Dear Brother,

WHAT portion of the human family may attain unto the resurrection of the just, I presume not to say. How many Antediluvians, Patriarchs, and Jews—how many of the Pagan nations, before or since the Christian era—how many infants, idiots, and deaf and dumb persons—the testimony of God saith not. But the intervention of the Mediator, the "*obedience unto death*" of the Messiah, whether with faith or without it, whether with circumcision, baptism, or the law, or without them, is declared to be the ground and reason which will render their salvation possible.

Many confound the salvation to be revealed at the final consummation, with the enjoyment of the present salvation which primarily consists in a deliverance from the guilt, pollution, and dominion of sin, and which salvation has been, under the Reign of the Messiah, proclaimed through faith and immersion. In this way "*baptism doth now save us,*" so Peter declares. Hence Jesus said, "*He that believes and is immersed shall be saved.*" Few seem to believe Jesus. I must, however, call me weak or credulous, or what you please, believe him. And he that pretends to know better than the Lord, or to separate what Jesus has joined together, presumes farther than I dare follow him.

You say that all, "from Abel down to John the Baptist, who cordially believed the testimony of God," &c. had their sins pardoned. Do you mean they had their sins pardoned while on earth, and through faith? This is necessary to your hypothesis. Now I must confess that I know of no scripture, from Abel to John the Baptist which teaches any such thing. Not an instance do I know of the pardon of sin by faith only. Without "shedding of blood," without attendance upon the altar, without obedience to the appointed means of pardon, "*there was no remission.*" We know that neither animal blood nor the element of water, *per se*, could take away sin. But under the former economy *blood* was necessary to forgiveness; and under the new economy *water* is necessary—Faith is the principle of action in both—and they are *the means*, not "*agents*," through which God imparted remission.

You seem to be aware that your conclusion is at variance with Peter's address on Pentecost, and then endeavor to show that Peter was not always consistent with himself; or, which is the same thing, that in his other addresses he did not speak in the same manner. This mode of reasoning may be employed, and has been employed, times without number, to explain not only *immersion*, but *water baptism*, entirely away. But yet you would be able to refute all objections made against Philip for not mentioning baptism to the Eunuch, or against Luke the historian for not recording it, by showing that although Luke did not always relate all that was said, he did it frequently enough to show the usual mode of address.

But after all, Peter was not so inconsistent with himself in the discourses to which you refer. In Acts iii. 19. he does not proclaim forgiveness as attendant on faith, but on an act called turning to *God, or conversion.* In the new version it reads, "Reform, there-

fore, and turn to God, that so your sins may be blotted out; that seasons of refreshment may come from the presence of the Lord," &c. And in the king's version, "Repent and be converted that your sins may be blotted out." So that in both versions the blotting out of sins is not connected simply with faith, but with an act called *turning to God*, or *conversion*. Have you, my dear brother, ever adverted to the import of the participle in the commission, Math. xxviii. . Disciple, or convert the nations, *immersing* them. I need not tell you that this is the exact translation. Let me ask you, then, does not the *active* participle *always*, when connected with the imperative mood, express the manner in which the thing commanded is to be performed Cleanse the room, *washing* it; clean the floor, *sweeping* it; cultivate the field, *ploughing* it; sustain the hungry, *feeding* them; furnish the soldiers, *arming* them; convert the nations, *baptizing* them—are exactly the same forms of speech. No person, I presume, will controvert this. If so, then no man could be called a *disciple* or a *convert*—no man could be said to be discipled or converted until he was immersed. Whatever inward change might have taken place, still the person was not, in the estimation of those who acted under the commission, converted until he was immersed. That was the act by which the command given to convert the nations was to be obeyed. Like or dislike the import of this sentence, it must unquestionably be admitted by all scholars and persons of plain common sense, to be the unsophisticated meaning of it. So that Acts iii. 19. is just equivalent, when the terms are understood, to Acts ii. 38. So is Acts x. 43. "To him give all the prophets witness, that, *through his name*, whosoever *believeth* in him, shall receive remission of sins." Remission is here affirmed to come some way *through his name*. It was the pronouncing of the *name* of Jesus upon the cripple, Acts iii. which, together *with his faith*, gave him perfect soundness. It was not simply his faith, but the pronouncing of this name upon him. So Luke teaches. Peter said, "Yea, his *name* and the *faith* which is in him, has given him this perfect soundness in the presence of you all."

In the same style Peter spoke to Cornelius' household. Yet in neither of these instances does Peter speak fully, or the historian does not give all that he said—"With many other words" (than those recorded) "did he testify and exhort on Pentecost, saying, Save yourselves from this untoward generation." And in the house of Cornelius, while he was *yet speaking*, in the midst of his discourse, did the Holy Spirit fall on all the hearers.

I might, were it necessary, show that in no one instance in the New Testament, is remission connected with faith alone. Have you considered why, when both Mark and Matthew mention baptism, Luke does not, though he, as well as they, records the commission. He substitutes the effect of faith and the effect of immersion for them both; and instead of saying Jesus commanded "*faith and baptism* to be proclaimed," expresses himself thus: "He commanded *reformation* and *forgiveness of sins* to be proclaimed to all nations." *Nothing* can be more plainly taught in the New Testament than *that the* actual remission of sins is now connected with immersion.

But system will not permit us to hearken to the Apostles. Yes, you, yourself, though a century before most of your cotemporaries in the knowledge of christianity, ask me, How can this be, and such a system be true! You speak in glowing terms of making immersion equal in importance "with the *atonement.*" Dont you make *faith* of equal importance with the atonement? Nay, you make the *paper* and *ink*, or the *words* of a living speaker—the *vowels* and *consonants* of the English alphabet, of equal value with the atonement!! Your remarks stop not short of this, my brother, startle at it as you may. And your concern about the Old Testament saints and the Paidobaptist saints, reminds me of the concern exhibited for the salvation of the whole Roman Catholic Church before the Reformation, when the priests beset Luther.

The superexcellency of christianity is, that it makes the *conscience perfect.* The Jews, and the Gentiles too, many of them at least, were saved without any distinct knowledge of the sacrifice of Jesus. And I have much reason to think that infants dying will be citizens of the kingdom of glory, without, in this life, knowing, or believing any thing of the sacrifice of Christ, of faith, or immersion.—And I doubt not but such Paidobaptists as simply *mistake* the meaning and design of the christian institution, who nevertheless are, as far as they know, obedient disciples of Jesus, will be admitted into the kingdom of glory. But what has this to do with our obedience who are better instructed? If we profess to know our Master's will, or profess to know it better than others, and do it not, shall we compare ourselves to Jews, Pagans, Paidobaptists, infants, and all other uninstructed persons? To do so would be to prove ourselves hypocrites.

I have carefully considered all that you have advanced, and many other communications to the same effect; and instead of weakening my assurance that the act by which we put on Christ, the act by which we come to Christ, the act by which we confess Christ, the act by which we become disciples of Christ, the act by which we come into the kingdom of Christ, the act by which we are married to Christ, the act by which we receive the pardon of our past sins, the act by which we come into the actual enjoyment of the salvation of Christ in this present life—is the *act of immersion into the name of Christ*: which act presupposes faith in him. The *principle* on which I find yourself and most of the more evangelical brethren object to this, is not because the whole current of the New Testament allusions do not run in this channel; it is not because many of the most literal addresses and expositions of the Apostles do not, in the most obvious construction, teach this; but because it is incompatible with the received notions of *salvation by faith* or *salvation by grace.* To this, therefore, I shall briefly attend.

Now I do not think there lives a man who will, or who can, with more cheerfulness, with more cordiality, with more unequivocal sincerity, affirm his belief or his conviction, or, if you please, his assurance that "*salvation is by faith that it might be by grace,*" or pure favor, than myself. But many have been indoctrinated into a faith and a grace of another character than that which the Apostles *proclaimed.*

Can we not say that men live by breathing, by eating, by motion; and that they live by air, by food, by exercise? Is there any contradiction in all this? Is it incompatible with the idea of living by breathing, that men must eat, must drink, must sleep? Is it incompatible with the idea of almsgiving that the beneficiary must receive the alms tendered? If from pure mercy A gives bread to the hungry, does it destroy the idea of mercy that they must use their hands and their teeth before they can receive nourishment from it. According to the ideas of grace which some entertain, if God does not, by irresistible force, moral or physical, snatch men to heaven in a whirlwind, or by some almighty influence which requires them to be as passive as a stone, they are not saved by grace at all. And, indeed, many so live, that, if saved, they must be saved as Elijah was translated to heaven, by pure physical energy. This they call *grace*. And as for *faith*, it is something wrought in the heart supernaturally, like the creation of Eve out of a rib taken out of the side of Adam. They fall into a dead sleep, and while they are dead God creates faith in them. This being wholly God's creature, they call it the faith of God's elect, or grace.—Yet methinks I could suggest to these speculators upon free grace ideas still more gracious. Would it not be more in accordance with their views of grace to have saved men without imposing upon them the necessity of self-denial, repentance, reformation, or regeneration? Would there not be more grace in saving men without either faith, reformation, baptism, or self denial of any sort?

My dear sir, you will at once perceive, that while I contend that salvation is of grace, proceeding from the pure, unbought, and unsolicited philanthropy of God, exhibited in the mission and gift of his Son, *the only begotten*, I do not suppose it to be in reason, nor according to scripture, incompatible with the idea of pure favor, that we *must receive* the salvation, or that we cannot be saved, And as to grace, if we must *receive* it by any act at all, it matters not what that act be, if it is one which is in the compass of our faculties—whether by looking with the eye, hearing with the ear, believing with the heart, speaking with the tongue, or walking with the feet. I believe it was of grace that the blind man was healed, though he walked to Siloam and washed in the pool before the power of Jesus touched his eye

To graft religion upon a *natural* principle was exceeding gracious; but I cannot see the grace in grafting it upon a *supernatural* principle. Now it is grafted upon a natural principle that it might be by grace.

But here I have a query for those who talk so much about salvation through grace, which I would be glad to see them answer —Whether would there be more grace apparent in grafting salvation upon a natural principle, or in grafting it upon a supernatural principle? Suppose that the easiest act that a man can perform is believing; that the most *natural*, common, and universal principle of action is faith; and that God had adapted his salvation to this most common and natural of all principles of action—would this be more accordant with our *ideas of favor*, than if, after having finished the whole work of redemption, and consummated the whole scheme, it was not adapted

to any capacity, or faculty of mind and body which belonged to man; but that, in order to embrace it, he must be created anew, or endowed with new capacities, faculties, and powers, before he can see it, touch it, taste it, or possess it? I say, I wish some of these declaimers upon something they call *grace*, would humble themselves so much as to answer this question.

If, however, they will not answer this question, I know they will concur with me in saying that salvation must be received before it can be enjoyed. What then is the action by which it is received? Whatever it may be, it cannot deprive the salvation of the attribute of grace. It is *faith*, say they, by which we receive the salvation—Then faith ceases to be a *principle* of action, if it be the *action* itself. But "faith *works*" and is not itself the *work*. Faith can receive a promise or a truth, and then the *promise* or the *truth* becomes the principle of action. Now if there was a promise that I should be pardoned the moment I believe that promise, then I might have a pardon through faith. But if the promise of pardon is connected with any other action than believing, then it is only when I perform that action that I can be assured of pardon. Pardon is ascribed to the blood of Christ as the worthy cause; but it is connected with, because promised through, certain actions. Suppose a christian, one who has put on Christ, should commit some sin. How is he to be pardoned? By faith simply? No—He must *confess it*, and ask for pardon. Pardon, then, follows confession and prayer. So the Apostle John teaches. Now, when a disciple who sins confesses his fault and obtains forgiveness, does the fact of his confession or his prayer destroy the nature of grace, or render faith of no value? If, then, God has promised pardon to christians for particular sins through confession and prayer, why should it be thought incompatible that he would require "confession unto salvation," or baptism as a means of bestowing remission of all past sins, on coming into the kingdom of the Messiah? If he will not through faith without confession forgive a christian a known transgression, why suppose that he would forgive all past sins prior to believing, simply through faith!

Our Saviour taught his disciples that, when they asked for forgiveness for themselves, if they did not forgive one another, neither would their heavenly Father forgive them. If, then, conditions of forgiveness are appended to faith in one case why object to baptism as a condition of remission in another! And surely if neither our confession, nor our prayer, nor our forgiving those who trespass against us, precludes the idea of grace, nor impairs the value of faith in obtaining remission, baptism can impair neither the one nor the other, when proclaimed for the remission of sins.

Nay, it is an act of grace to appoint some act of ours as a medium of remission, that we might have the assurance of forgiveness, and know when we are forgiven. With how much satisfaction and joy can we arise from our knees, assured that we have, through confession and prayer, obtained forgiveness. It heightens the grace by making us sensible when we need it, and when we receive it. No wonder the Eunuch went on his way rejoicing after he was immersed. *We do not, then,* make water, prayer, confession, and faith, saviours.

Jesus is our Saviour. 'Tis he forgives our sins. And these are the means through which, by faith, we are forgiven.

But I have wearied you in laboring a subject which is too plain to require much argumentation. Nothing but the obliquities of a metaphysical theology could have created any doubt upon this subject.—If on further examination you are not satisfied, please write again.

With all affection, I remain

Yours in our common Lord.

EDITOR.

MONTHLY RECEIPTS,

For the Christian Baptist, from the 30th December, 1829, *to the 11th of February,* 1830.

From A. Reynolds, Dripping Spring, Ky. for W. Whitman, T. Whitman, J. F. Carpenter, E. Davidson, and W. Ford, for vol. 7.—Elder J. Jones, Liberty, Ky. paid 5 dollars for subscribers.—W. Saunders; Indianapolis, Ia. vols. 6 and 7 for B. H. Bradly; do. for M. Morris, and do. for L. M'Farland, vol. 7. From Post-Master, Meigsville, Ten. for W. Kirkpatrick, vol. 7. From Elder J. Favor, jun. Athens, Alabama, for J. Johnson, vol. 6; J. Favor, sen. do. and for self 3 dollars. J. Trevor, Connelsville, Pa. for J. Shallenbergher, vols. 6 and 7; for J. Newmyer, J. Herbert, L. Newton, and J. Gally, vol. 7. L. S. Vail, Goshen, N. Y. for J. Corwine, vol. 6. T. Nicholdson, Maysville, Ky. for W. Grinstead, vols. 2, 3, 4, and 5, and 6 for self. Elder M. Cole, Charleston, Ia. for J. T. West, vols. 4, 5, 6, and 7; for A. Goodwine, 3, 4, 5, 6, and 7; for J. Rawson, 6 and 7; for A. Smith, and W. W. Goodwine. From J. T. Jones, Cincinnati, Ohio, four dollars for subscribers. B. Allen, Louisville, Ky. for L. Lucas, vols. 6 and 7; M. Henshaw, 1 dollar; W. Pettitt, vols. 3, 4, and 5; J. Shrader, vols. 4, 6, and 7; C. Conrad, vol. 7. S. G. Earle, Earle's Store, S. C. paid for vol 7. D. Hook, Louisville, Ga. paid for vols. 4, 5, and 6. Mr. Hunt, Chilesburg, Ky. for T. Ellis, vols. 6 and 7; J. Duval, vols. 5 and 6; and C. W. Albertee, volume 7. J. Cahoon, Dover, Ohio, for vol. 7, for J. Cahoon, Miss Cahoon, and himself. S. E. Shepherd, Alba, Pa. for W. Wood, vols. 6 and 7, and for vol. 6 for himself. ☞Receipts here omitted shall appear in our next.

WITH the selections made for this work during my absence I am generally well pleased. One item, the POSTSCRIPT to the letter from Ireland, I would have suppressed had I seen it before it was printed. I saw it for the first time in Fredericksburg, on my way home—and regretted to see it. The remaining numbers of this work shall be chiefly devoted to completing the series of essays on the different dispensations. There will appear two numbers at a time until the 7th volume is closed. EDITOR.

ERRATA—C. B. vol. 7, page 51, 7th line from top, for "cultivate," *read captivate* Volume 7, page 102, line the 10th, and 11th word of it, *should be man's,* instead of "the."

CHRISTIAN BAPTIST.

{No. 8.} BETHANY, BROOKE CO. VA. MONDAY, MARCH 1, 1830. {Vol. 7.}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

SERMONS TO YOUNG PREACHERS—No. III.

YOUNG preachers are not always young men. I once heard a man say, that, though an *old man*; he was a *young preacher*. This was certainly true. For he had been converted, he said, but very recently; and it required no great penetration to see that he had not even learned how ignorant of the scriptures he was, and how incompatible it was for him to presume to teach what he could scarcely read. Yet this man produced more noise, or, as some would call it, more *effect*, than the most experienced and erudite Doctor could have done. The people were so accustomed to such warm-hearted and divinely inspired proclaimers, they thought even his blunders were graces of the Holy Spirit, and his flights of unmeaning declamation were the inspirations of Infinite Wisdom. Whenever a person is considered as a legate of the skies, he has gained the day. Whenever a preacher appears before a congregation as one specially called of God and sent, he has but little trouble in gaining the implicit audience of the people. How dare they reject the message of God, and what need have they to examine the truth of one acting under the commission of the Omniscient? Would God send a liar, a deceiver, one unacquainted with his will, one unaccomplished for the task? No, most assuredly. He never did, he never will, call, commission, and send one incompetent agent. And therefore all his proclaimers had an authority which it was impious to oppose. But mind, they could all prove their mission not by words, assertions, or protestations, but by works as supernatural as their doctrine.

Neither young nor old proclaimers can, with either reason or scripture to sustain them, make such pretensions now. If, then, we would appear credible, or worthy of the audience of the people, we must appear before them, not under the assumption or pretension of ambassadors from heaven, or as God's special ministers; but as the pious, and humble, and devout students of the Bible; as persons who have believed the gospel ourselves, and upon such grounds and reasons as will not make us ashamed to give a reason of the hope which we entertain.

No disciple, old or young, can, with any consistency of character, *refuse to tell* the reasons why he believes in, and loves the Lord Jesus.

But all who either tell or proclaim in a pulpit, or on a chair, their own convictions and feelings, doubts, fears, and hopes, preach themselves or their feelings, instead of Jesus Christ. I presume a pious Mussulman could narrate his feelings, doubts, extacies, and joys in "the Prophet Mahomet." But he who could expect to convert others to any faith by such a course, calculates very largely upon the ignorance and weakness of his audience.

All evidences are addressed to the higher and more noble faculties of man. The understanding, and not the passions, is addressed; and therefore an appeal to the latter, before the former is enlightened, is as unphilosophic as it is unscriptural. As the helm guides the ship, and the bridle the horse, so reason is the governing principle in man. Now in preaching Jesus arguments are to be used—and these are found in the testimony of God. To declare that testimony, and to adduce the evidences which support it, is to proclaim the gospel. To perceive that testimony and to feel its force, is therefore the first and the indispensable qualification for a proclaimer of the gospel—to be able to discover it to others, to hold it up to the eye of the mind, and to recommend it in its fulness and force, is the second.

To *make a sermon*, and to *proclaim the gospel*, are two things which are as different as logic and gospel. To make a sermon is the art of logic applied to any theme, whether law, medicine, or general science. To write or speak a sermon, is an art which requires much study, a general education, or else an extraordinary genius and much reading. The theme for a sermon may be any topic in any science or art in the whole circle. "*And Balaam rose in the morning and saddled his ass*" is a text, or theme, on which a very logical sermon may be spoken. "*Remember Lot's wife*" is another suitable theme; so is "*God is a Spirit.*" Each of the proverbs of Solomon, each period in the Bible, each sentence in any book, may be a text on which, by the art of logic, a man may build a sermon. One theme may be more instructive than another, more pleasing and more suitable to the genius or taste of the speaker and his audience; but by the art of logic a grammarian and logician may make a good sermon on any topic. Statesmen make *speeches*, and Divines make *sermons;* but there is no difference in the art, and often very little difference in the theme. To make a sermon, and to make a speech, is just one and the same thing—the difference is in the topic on which the sermon or the speech is made. I have heard Lawyers make as good *sermons* as Divines; and Divines make as good *speeches* as Lawyers. Sometimes "Ministers" *read* their sermons; and we had one Judge in the Virginia Convention who read his speeches. The word *sermon* is the Roman name of a speech; and the word *speech* is the English name of a sermon. There is one difference. The tone of voice which a lawyer, or a statesman, or a literary lecturer uses, is not generally the same tone which a Divine uses. There is the sacred and the common tone. The same ideas communicated by a Lawyer and a "Minister" differ not only in the place where they are spoken, the pulpit and the bar; but in the tones, semitones, and the gestures which accompany them. The Preacher supposes that, as his subject is sacred, he *ought to have a* sacred tone; and the Lawyer, who knows his theme *is common*, conceives that a common tone will be suitable enough.

To make a sermon is as much the work of art as to make a speech at the bar, or in the forum. No man can make a good one without much study, training, and general reading. Hence Colleges and Theological Schools are necessary, absolutely necessary, to make sermonizers. Men may talk, declaim, or exhort in public, without much art, or logic, or learning; but to make a good sermon on religion or politics, on physics or metaphysics, requires much learning and many years training. The course of education is too limited and the term of attendance on schools and colleges is too short, especially in these United States, to make many good sermonizers. Men of extraordinary genius in some six or seven years, may make a neat, logical, chaste, and classical oration. But in general, and for ordinary minds, it requires ten of the best years of a man's life, from 14 to 24, or say from infancy to twenty-one. But it must be noted that a sermon may be logical, ingenius, forcible, and classically correct, and yet not eloquent; and it may be eloquent without much logic, grammar, or science. Logan was always eloquent—Dugald Stuart never. The latter was too profound a scholar, too acute a metaphysician, too great a critic to be be eloquent: the former had the feelings of a man and the imagination of a poet, without the fetters of philosophy.

A man, to be truly eloquent, must follow natural feeling, and must be born with an imagination, with a fancy, and with an ardor of feeling which never can be acquired, but which may be repressed at school.

But a sermon-maker, without education, and without much training, is, to persons of discernment, one of the most disgusting performers, and one of the most useless speakers we can imagine. Hence of all drones, political, economical, or ecclesiastical, I know of none more deserving of neglect, and I know of none more likely to obtain it, than those drivelling, prosing, and illiterate sermonizers. But to make sermons is a business, a trade, or calling by itself. To proclaim or preach Jesus, is a work of another kind. Of this in my next.

EDITOR.

JEWISH AGE—No. XII.

THE Jewish religion, as instituted by Moses, as recorded by Moses in the five books, has not a single promise, nor a single curse, which looks beyond time. Whatever previous or subsequent revelations may have taught—whatever the Patriarchs before Moses, or the Prophets after him, may have taught, one thing to me, at least, is certain—that Moses, in originating or instituting the Jews' religion, taught nothing concerning a future state—not a word concerning eternal salvation, or future and eternal punishment in the Jewish religion. This being a truth not to be resisted, (and if it can, direct me to the chapter and verse)—I say, this being granted, then it must follow that the design of the Jewish religion and the design of the Christian are not the same. The former looked exclusively to this present world; the latter primarily, and almost exclusively, looks to *the next.*

Long life, health, and abundance of corn, wine, and oil—rivers of milk and honey, were the blessings which it promised; and to the disobedient, wasting and famine, and bitter destruction in their persons, families, flocks, herds, and property, were the curses which it proposed. A happy nation, enjoying abundance of all earthly good; victorious and triumphant in war, and secure under the auspices of the Almighty from all foreign invasion, was the tendency and the consummation of that peculiar constitution under which Israel lived. "How goodly are thy tents, O Jacob! and thy dwellings, O Israel!" The moral effect and meaning, and unquestionably the great design of this peculiar institution, is very appositely expressed in the following lines:—

"With Israel's God who can compare?
Or who, like Israel, happy are?
O people saved by the Lord,
He is thy shield and great reward!

Upheld by everlasting arms,
Thou art secure from foes and harms;
In vain their plots, and false their boasts—
Thy refuge is the Lord of Hosts!"

While they kept the law, or lived agreeably to their institution, they exhibited to all the world the peculiar happiness of living under the institutions and protection of the Almighty. And when they transgressed the law, or departed from the divine institutions, the visitations of Heaven, the judgments and calamities which befel them, taught the world the awful consequences of departing from the living God.

By the oracles deposited in their sanctuary, by the institutions of their religion, by their prosperity and security when obedient, and by the calamities which befel them as individuals, families, and as a nation when disobedient, the knowledge of the *one* only living and true God was preserved in the world—his mercy and his justice—his goodness and his truth were rendered most conspicuous.

They read these records and consider the history of this people—they study this institution and examine this religion with very little profit, who do not view it thus. To think that the law of Moses, or the institution from Mount Sinai—to think that the whole or any part of this economy had for its object the eternal salvation of the people under it, is not only to think without reason and contrary to authority, but it is to confound the whole oracles of God, and to make christianity a mere continuation of the principle of *law* amended and improved.

There were saints before Moses, cotemporary with Moses, and after Moses, in the other nations, under the constitution given to Noah and his descendants after the flood. Salvation was accessible to the nations who held fast the traditions derived from the family of Noah, as it was to the Jews, who most exactly complied with all the national institutions. As reasonably might we conclude that all who fell in the wilderness through unbelief of God's promise concerning Canaan, or for any of the misdemeanors of which they were guilty, including both Moses and Aaron, are not to partake in the resurrection of the just, never to enter the New and Heavenly Jeru-

salem, as to think that all of them who were without the commonwealth of Israel and not included in the covenant with Abraham and with Israel, were forever cut off from the everlasting kingdom of glory.

Melchizedec was as illustrious a saint as ever Aaron was and of a much more illustrious office. The children of Edom and of the surrounding nations long retained the knowledge of God among them, and even down to the days of John the Harbinger, there were men of other nations who feared the God of heaven, many besides the eastern magi who looked for the coming of the Just One.

Submission to the institution of Moses was not "essential," as some would have it, to the salvation of the world, neither was circumcision the door of salvation to the human race. But this only by the way.

We are warranted in saying that the enjoyment of eternal salvation was not derived to the Jews from any thing in their religion but what was prospective in it; and that it was not instituted for that purpose. There was a righteousness of law inseparably connected under that economy with the greatest temporal felicity; and there was a want of the righteousness of works which superinduced the greatest earthly calamities. But now "a righteousness without law has been manifested, attested by the law and the Prophets"—a righteousness upon a new principle, and tending to another inheritance. Under the old constitution, though a man might be blameless, still he could not relish nor enjoy the blessings of the life promised under the new institution, unless born again, unless possessed of a righteousness not revealed but only attested by the law and the Prophets. Yes, he might enjoy the life promised in the old constitution, and he might possess the righteousness required by the law, as Paul boasted he once did; but except born of water and of the Spirit—unless he saw, discerned, and relished the kingdom of heaven and the righteousness and life thereof, into that kingdom he could not enter. Had Moses himself lived in the time of Nicodemus, and had they both come to the Messiah at one and the same time, he would have told them both what he told this ruler of the Jews. To Moses the lawgiver, he would have said, 'Moses, unless you are born again, you cannot discern the kingdom of God—and unless you are born of water and of Spirit, you cannot enter into it.'

The life promised in the law and the righteousness required under the law, were just as dissimilar to the life promised by Jesus, and the righteousness now revealed, as the flesh is to the spirit, or a kingdom of this world is to the kingdom of glory. "The life and immortality" of the gospel were no part of the Jewish economy; and neither of them was developed in that economy. Jesus brought life and immortality to light; and what was contained or portrayed in the symbols has been manifested to us, and realized by us. "*The law made no one perfect.*" It only superinduced "a better hope by which *we draw near to God.*"

To contemplate the Jewish constitution and kingdom in this light, in the light which Paul throws upon it in his letter to the Hebrews, will do much to unveil Moses, and to present the unveiled face of *Jesus* to the eyes of his disciples, will do very much to save us from the influence of ancient and modern judaizers, from those teachers

who are always "desiring to be teachers of the law, understanding not what they say, nor whereof they affirm;" who are compounding Jewish and Christian institutions, and endeavoring to place men under the law as a rule of life to guide them to heaven, which was only designed to guide men in the pursuit and enjoyment of a rational and felicitous life upon earth. The Jews had the egg whence came life to the nations; but now, since the life has come, they have but the shell. In their symbols the gospel was contained; but now that the Messiah has come and brought life and immortality to light, there is to us Gentiles in the law of Moses neither promise of the life that now is nor of that which is to come. As many as are of the works of the law are under the curse. But Christ is the end of the law for righteousness to every one who believeth on him.

EDITOR.

To the Editor of the Christian Baptist.

Dear Brother,

IN the *Columbian Star* of the 9th January, I find as many inconsistencies, absurdities, and dogmatical remarks, as I have ever read in a *bull* of any Pope or Cardinal for the last ten years.

The editor has given us some of the glorious fruits of the present order of things. The first association mentioned has decreased in number 28; and yet though they are sensible of the cause of this decrease, rather than they should correct it, he would have them to hold on upon the abuse of the gospel. The secret appears, "no *money* is collected or expended upon the propagation of the gospel" by them. How thankful ought we to be that the constitution of these United States frees us from the grasp of these "money-lovers," who make such a-do about the moral law, and yet the principal part of their support is *earned by laboring on the Lord's day.* With a clear eye our Apostle saw these days; "For men will be self-lovers, money-lovers, boasters, proud, defamers, bargain-breakers, incontinent, fierce, without any love to good men, headstrong, puffed up, lovers of pleasures more than lovers of God, having a form of godliness but denying the power of it; always learning, and never able to come to the knowledge of the truth."

In his own state, where his Creed and *Star* shine so brilliantly over so large and respectable a people, it contains only 7000 Baptists. He acknowledges the *doctrines* of grace have been sadly abused. I am pleased to hear him acknowledge that he has done so. There is some hope of reformation, could he get you out of his way, and have the honor of bringing it about. It appears that his royal sheet has not more than two hundred patrons in that state, a strong ground to suspect "all is not sound in Denmark," and it discloses one reason why he wishes to take under his spiritual and guardian care, the state of Virginia, and calls for resistance against those who have been so impudent as to dare speak their religious opinions without first consulting *his enigmatical* construction of the gospel of Jesus Christ!

The next association, "speaks a favorable language to missions, *tracts, and* temperance." But the fruits are ten impostors, I suppose, *that rose* up to collect money. The nett gain is 18. If this does not

prove to the world the necessity of a radical reformation, nothing will. His next step is to throw a dart at you, by informing us that four churches have withdrawn from the Mahoning Association on account of its having become extremely corrupt. Let us now look back. Six churches in the Philadelphia Association have withdrawn. He does not inform us whether that Association was about to exclude them for their having become "extremely corrupt" or not, but plasters this circumstance thus: "The presumption is, that by the time they *all begin to follow Christ*, they will have fellowship with each other." We must infer from the foregoing language, that there is "extreme corruption" somewhere; for it appears they have among them those who are not *followers of Christ*. This is the man whose dictum we must obey, without his assigning reason or evidence why we should.

Again, the "extreme corruption" in that Association consists in the following items:—"They now disbelieve, and deny many of the *doctrines* of the holy scriptures on which they were constituted. They contend there is no promise of salvation without baptism. That it should be administered to all that say they believe that Jesus Christ is the Son of God, without examination on any other point, prior to baptism. That baptism procures the remission of sins and the gift of the Holy Spirit. That the scriptures are the only evidence of interest in Christ! That obedience places it in God's power to elect to salvation. That no creed is necessary for the church but the scriptures as they stand; and all baptized persons have a right to administer the ordinance." Now it is not my intention to defend this Association or yourself. I doubt not you are more than sufficient for Mr. Brantly and all his colleagues. They dare not reason with you upon the present order of things, and let their readers form their opinions upon the correctness or incorrectness of those sentiments he has thought proper to call "extremely corrupt." No; Paul informs Timothy, "This sort are they which *creep* into houses." They find it easier to carry their point (popish like) by withholding the truth from their hearers by making a *mystery* of it, than it would be to let their readers examine both sides of the question. I will take a brief review of those points of doctrine he calls "extremely corrupt." Mark his equivocal, not as it should be, univocal, *doctrines*. This at once justified a reformation in that Association. They could not be constituted upon the holy scriptures, if they had *doctrines* and *creeds*. Does not this champion of a *sect* know that the Holy Spirit has decreed that no sect of men who have any other doctrine or creed than the Apostles', should inherit the kingdom of God?—because it is the works of the flesh. If he does not, I would advise him to read Gal. v. 20. 21. The word *heresies* is the same with *sects*. So says Butterworth. The Holy Spirit says expressly, "Of the which I tell you now, as I have also told you in time past, that they who do such things, SHALL NOT INHERIT THE KINGDOM OF GOD." We shall soon see whether Mr. Brantly is a believer of the gospel or not, or who is "extremely corrupt." I would thank Mr. Brantly (if there is a promise of salvation without entering into the kingdom of heaven, or without obeying the commandments of the

King.) to do as much for me as I have done for him. Where is the precept or example to examine a candidate for baptism upon "any other point prior to immersion," than that of his faith in the Messiah? Does not the Saviour give us to understand that reformation and remission of sins are synonymous with faith and immersion? Did not his Apostles understand him when they opened the door of the kingdom on the day of Pentecost? Are they not as explicit as they could well be? Again, is there any other evidence to our senses that we can be assured of, other than that of our belief in, and obedience to, the gospel of Messiah? If so, do let us see or hear it? Again, is there any other principle under the new covenant than that of faith in the Messiah, by which you can know that A or B is the elect of God? Has not the church of Jesus Christ the right of nominating whom she thinks proper to administer the ordinances of the gospel? If so, why does Mr. Brantly insinuate she has not, and call it "corruption?"

Walker says, "*Sect* is a body of men united in some tenets," and the word *tenets* means "position, principle, opinion." Can there be any legal tenets but the "scriptures as they stand" to govern the subjects of Messiah's kingdom? Would not Mr. Brantly say we were factionists and *sects* if we were to form a set of tenets different from the Baptist sentiments, after having been among them eighteen years? If so, can Mr. Brantly, or any other man, or set of men, form a creed from the scriptures, and not be *factionists* and *sects?* If Mr. Brantly takes such liberties, does he not thereby, so far as his influence extends, license others to do the same? And can he consistently advise (as he has done in his paper of the 9th January) the Catholics to "abolish the authority of councils and legends, and give the people the word of God in their own tongue;" and yet condemn those that forsake the councils and legends of Baptist men of like passions, and take the New Testament as the only and the all-sufficient rule of faith and practice? Is not his conduct as anti-christian as the Pope's? He withholds the book, the meaning of it, or makes it so equivocal that none but the *specially called and sent* can unriddle it. It is represented as a valuable nut with a hard shell, which none can crack but the favored few. However desirous any one may be to taste it, they cannot until they go to the crackers. The Pope has his creed, and so it seems he must. He advises them to forsake their father's creed. They have forsaken the Pope's grand children's. Such is the orthodoxy of this defender of the faith. In this paper of his he wants to be a reformer; but the time has not come, or his ignorance of things disqualifies him. He says he has "been addressed by word and letter with the dignified appellation of Bishop. This old scheme owes the currency which it has obtained to the Brooke County Reformer, and seems destined to become one of the features in the *baptismal regeneration* plan" Now for the truth of this assertion:—In 1822 or 23, the Dover Association appointed two of its most intelligent and experienced overseers to draw up a discipline, which was printed, *and adopted by* the Association in 1824; wherein the title *Bishop was then agreed on*, before we ever saw one number of the Christian *Baptist, believing* it to be a title given by the Holy Spirit. M.

To the Editor of the Christian Baptist.

Dear Brother Campbell,

BEING born of very humble parentage, I was compelled, from circumstances over which I had no control, to live for the first twenty years of my life, in some measure, secluded from the social circle; and up to this time I have not been able to overcome the habits thus acquired in my early life, from which cause I have been deprived of much of the information which might have been received from you in the social and private circle during your stay in this city; and hence, know but little of your views and feelings, except what has been derived from your writings and public discourses. But the pleasure and the profit, derived from these sources will never, I am certain, this side the grave, be fully expressed. I must be permitted to say, however, that I have received more instruction and satisfaction, on religious subjects, from these sources, than from all others, the Bible only excepted.

But not to weary you with an unprofitable introduction to the main object of this letter, let me proceed to state that a part of your discourse on the 15th ch. of the 1st epistle to the Corinthians was not so clear to my mind, as I could wish. I think I heard you say that 'there was not a single individual in the church of Corinth who did not verily believe that Jesus was raised from the dead—that this was an axiomatic truth, admitted by them all," or words to that effect.

Now, you know that "these books were designed to be read and understood by persons of the humblest capacity, as well as by those of the most exalted genius; readers of the most limited education, as well as those of the most liberal attainments, were equally embraced in the views of the writers. If particular attention was paid to any class of readers, it was doubtless to the poor, who have not the means of a refined education." New Version, page 11. Now, being such a one myself, and feeling that I had a right to read and understand for myself as well as I can, let me proceed to say that I had taken a different view of the subject in that portion of the good book referred to above, from the one given by yourself. Without consulting any human teacher whatever. I had taken up the idea that there were some persons in the church who actually denied the resurrection of the Lord Jesus. The reasons why I thus concluded are—1st. He lays before them the evidence, or the proof of the fact that he was risen. If they all believe it, why prove it? Surely this was unnecessary. But, 2d. he asks, "How say some among you, that there is *no* resurrection?" and adds, "for if there be *no* resurrection of the dead, neither hath Christ been raised." From which I had concluded that there were persons "among" the brethren (but not therefore brethren) who had adopted the Sadducean sentiment that there was "no resurrection, nor angel, nor spirit," which sentiment, having a paralyzing influence, and being opposed to fact, (the fact on which christianity hangs) the Apostle here meets and destroys, *by showing, first,* that Christ was raised from the dead by the glory *of the Father,* and thus at once refutes the sentiment that there was

no resurrection; and 2d. that Christ was raised as the first fruits, and a certain pledge that "those that sleep in Jesus, God will bring with him."

Now, with this one exception, I fully concurred with you in your remarks on that chapter, and I shall continue to rejoice that I was permitted to hear you on that occasion; and as truth is my object, I have no doubt but you will feel pleasure in putting me right if I have a mistaken view of the subject, or misunderstood you on that occasion.

But before I lay aside the pen I will take this opportunity and the liberty to express the pleasure which I felt in reading, among other things the "Sermons to Young Preachers," and the hope that you will follow up the subject until your readers are well informed as to their duty on that subject. And may I here be permitted to make an inquiry predicated upon the circumstances by which I am surrounded. Some years ago, when my soul was liberated from the bondage of sin and fear of death, I was so enamored with the glories of Jesus and his cause, that I wished all persons to partake with me the joys of salvation; and I felt it my duty and privilege to say "come;" but did not believe that the terms preacher, teacher, minister, &c. ought to be applied to me, and hence thought that I was a nondescript in religion. The textuary system was tried, but the Christian Baptist came to hand and soon exploded that; and your own teachings in person has convinced me that I knew so little about the scriptures, that I am almost ready to sit down and never again say in public "God now commandeth all men every where to reform."

Now, my inquiry is this, What shall I do in this matter? If I know myself, I love the truth so dearly, that I contemplate with horror the idea of erring and thereby teaching others to err; and at the same time it is written, "Let *every one* according as he hath received a spiritual gift, minister it to one another, as good stewards of the manifold favor of God. If *any one* speak let him speak as the oracles of God require." Sacred Writings page 432. To this last item I do most cheerfully subscribe and am willing to do all I can to induce others to do likewise. On this subject, also, let me hear from you; and believe me to be, in the mean time, your unworthy but affectionate brother, in the hope of a *glorious resurrection* and *blessed immortality*.

THOMAS.

REPLY TO THOMAS.

Dear Brother,

THAT Jesus rose from the dead, was not denied by any member of the church in Corinth. The Sadducean part of that congregation either denied or doubted the literal resurrection of the bodies of the saints. "*Some of you say there is no resurrection of the dead:*" and you ask, "Suppose there were a resurrection of the dead, *with what sort of a body will they come to life again?*" These are the *two questions* which called forth this admirable section of the first *letter to the* Corinthians; an analysis of which I shall one day, if the *Lord permit*, present in the *Millennial* Harbinger. The Sadducean

hypothesis had not been fully abandoned by some of this sect converted to the christian faith. After the renunciation of their former scheme and conversion to the Lord, it seems true in their example, as in that of many others, that old associations of ideas and old prejudices got for a time the ascendancy over their new faith, and their former philosophic doubts returned with all their perplexing influences:—"How shall the dead be raised? and (if raised) *with what body do they come?*"

At present suffice it to say, that Paul reminds them of their convictions when he came to Corinth; declares what he proclaimed; enumerates the facts alleged; asserts their cordial reception of these facts, and assures them of complete and eternal salvation if they retained these facts in their memories. He hastens to the resurrection of Jesus, repeats the evidences he had submitted to them, and, from the certainty and assurance with which they had received and accredited the fact of Christ's resurrection, he reduces to an absurdity their doubts concerning the resurrection of the saints.

"*So we proclaimed and so you believed,*" said he, when he had repeated what he formerly had announced. Now mark the consequences which will result from your denial of the resurrection of the just:—

1. You will deny your own faith; for if there be no resurrection of the dead, then neither has Christ been raised!—contrary to your own belief!

2. Again, if there be no resurrection of the dead, false is our proclamation, and your faith in it is also false. Not false *was your faith*, but false *is your faith* in our proclamation!

3. Besides, we have not only proclaimed what is false in itself, but we are false witnesses as respects God; for we have declared against God that he did, what, on this hypothesis, he never did—raise up Jesus from the dead. And recollect the corollary is, if the dead rise not, Christ has not been raised.

4. Farther, if Christ be not raised, your faith in him would be *useless*. Your sins have not been washed away.

5. In the fifth place, all the martyrs, all who have died on account of their testifying the resurrection of Jesus, have perished—have thrown their lives away for nothing, and are gone forever.

6. And we, too, who have not yet died, but are in jeopardy of our lives every day in making this proclamation, are leading the most miserable lives for no purpose but for deceiving and seducing men, in proclaiming and attesting the resurrection of Jesus and of the dead. These and other absurd consequences must result from your questioning the resurrection of the dead.

You will then, my brother, perceive that Paul reasons from the fact of Christ's resurrection as from an axiom, a first principle, which no one in the congregation of Corinth for a moment questioned. So clear was their perception, and so deep was their conviction of this truth, that Paul does no more than remind them of it, and of the evidences on which it rested, and argues from it as from some self-*evident principle*.

The next item in your letter will be attended to in my fourth sermon to young preachers. The third you will find in this number. The desire which you feel is the most *natural* and the most commendable in the world—fort if the heavenly messengers in the presence of God rejoice more over one reforming sinner than over ninety and nine just persons who need no reformation, who are running the christian race in the prescribed course; if a father rejoices more over one returning prodigal than over all his sons and daughters which are virtuously walking in his commandments—surely we cannot but feel most solicitous to be the means, the humble instruments, of turning sinners from the error of their way, and of saving men from death. It is, therefore, the most *natural* desire in the heart of every christian to be instrumental in bringing others into the fold of God, and in making them happy under the peaceful and benign reign of the Prince of Peace. To see men professing godliness, and remiss in their activities, and cold in their zeal for the conversion of sinners, is one of the greatest incongruities which I can conceive, and one of the most unequivocal symptoms of a form of godliness without the power.—"I would thou wert either cold or hot. But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

In all christian affection, and in the kingdom of Jesus,

Yours— EDITOR.

FOR THE CHRISTIAN BAPTIST.

Dear Brother Campbell,

OF all the thieves and robbers that I ever saw in my life, I believe the clergy are the most eminent, in their peculiar art of stealing and ingenuity in concealing the theft. They are repeatedly throwing out their insinuations, their slang and abuse against you, your sentiments and views; also against those who have embraced the same views with yourself—and yet those very same dignitaries ore often found delivering and handing out from the "sacred desk," as it is called, your sentiments and views as their own; yes, as if they were original to themselves. I have very recently heard a clergyman, of the Presbyterian stamp, deliver a discourse from a part af Paul's Epistle to the Hebrews, and he as certainly made his sermon out of the preface to this epistle in the New Translation, as I saw him in the pulpit.

In his introductory remarks, while speaking of the design Paul had in writing it and why it was written, he not only gave your ideas, but your very words; and throughout his discourse he gave many sentiments that he assuredly learned from your writings.—And what was more barefaced than all, in order to aid his memory, he had even made notes, in substance from that preface, which were lying before him. Frequently, during his discourse, he made sudden stops, and could not utter a word until he cast his eye down upon his notes. This he did to the astonishment and embarrasment of many in the assembly who were conversant with your writings. Notwithstanding all this kind of theft, this same Rev. clergyman, *not long since*, refused to make an appointment for an amiable brother *who is engaged* in proclaiming the ancient gospel, in opposition to the authority of human creeds and confessions of faith.

Indeed, sir, the world is in commotion; religious newspapers are multiplying; the clergy are alarmed; their foundations are decaying, that is, their creed-books, and down will tumble their whole superstructure raised upon them. A few days ago I heard an amiable and intelligent member of the Presbyterian church, and one of the ablest lawyers in this state, say, that the great object the clergy had in view in making the scriptures dark and incomprehensible to the common people, was, that they might get large salaries for explaining them. This man, the clergy and some of the ruling elders represent as not altogether sound in the faith, and no doubt think so, because he is very much in their way, and is determined not to receive any thing from their lips unless it accord with the gospel. Other similar cases might be named, but it is needless at present. Light is fast progressing, and all the powers of darkness and the clergy combined cannot impede its march. Truth, omnipotent truth, is travelling in the greatness of its strength, stemming the tides of opposition, flying with incalculable velocity, and beating down error in every direction.

THEOPHILUS.

REPLY TO THEOPHILUS.

Dear Brother,

YOU ought not to expose such of the sectaries as proclaim the truth, although it should be done even with envy and strife, and a little theft. I have no objections to any of the clergy, Presbyterian or other, promulging any truth which ever came from my pen, without making any acknowledgment to me or any person else. And I do assure you that I should not have published the above had not the courteous gentleman refused to promulge an appointment for one who was, to say the least, as much entitled to public attention and respect as himself.

There is too much intelligence in Kentucky for the priests and clergy to hold on their way very long. I hope many of them will see this, and follow their people in becoming obedient to the faith. It is only in darker corners of the earth where they could long secure their dominion. But let our brethren every where be courteous and forgiving, affable and familiar, rendering to no man evil for evil, and by good works and good teaching put to shame the ignorance of foolish men.

EDITOR.

BISHOP SEMPLE.

I HAD the pleasure of an interview with the venerable Bishop *Semple*, on my way from Richmond, as well as with most of my former acquaintance, friends, and brethren, in the counties of Louisa, Hanover, King William, King and Queen, Essex, Caroline, and Spottsylvania. My interview with none of the Bishops was so interesting as was that with Bishop Semple. From the collision into which we had fallen through Dr. Noel's instrumentality, and from the notoriety of the differences existing as detailed in the preceding volumes of this work, our meeting derived additional interest.—While I was lecturing in Upper Essex meeting-house, the Bishop arrived nearly two hours before I had finished my address. After an interchange of the most friendly salutations, we repaired together

to enjoy the christian hospitalities of our common friend and brother Bishop *Henley*. Many guests accompanied us, and we had quite a little congregation around the social, and I might add, the christian fireside.

After the Bishop and myself had felt the cheering influences of the fire and the inspiring influences of our mutual friends and acquaintance, we got into a four hours' very agreeable fireside discussion of many matters and things pertaining to the christian institution. Not a word was said, nor an allusion made to what had formerly transpired between us, or was written in this work. All was as though it had never been. And after comparing the grounds and reasons of our respective views and courses in the christian profession, and after we had united in prayer and praise, we repossed together upon the same couch, until the eyelids of the morning opened upon us, and bade us look to Heaven. We arose. And after we had dressed, and the family and guests had assembled, we repaired to a pond, on which the ice was about an inch thick, not more than one-fourth of a mile from the house; and there, while the sun was lifting his golden locks over the tops of the trees and the little congregation standing round the pool, I immersed a disciple from King William into the christian faith, as they were wont to do before Antichrist was born! We returned to the house, united in worship, breakfasted; and after some friendly conversation, we prepared to depart, each one his own way. Bishop Semple and I, after expressing for each other our mutual good wishes, bade each other adieu—he proceeding to King and Queen, and I to Caroline.

It would be unbecoming for me, and it is a task for which I was never well qualified, to give any account of the topics, arguments, and discussions which filled up the hours we were together.—There were a goodly number of very intelligent brethren and sisters present who could do this much better than I. What I admired most of all was the good temper and christian courtesy of this venerable disciple, who, although unable to rise above all his early associations and the long received opinions which a long course of reading and teaching had riveted upon his mind, yet he did not lose sight of the meekness and mildness, the candor and complaisance which the religion of Jesus teaches, and without which, though a man's head were as clear as an angel's intellect, his religion is vain.

There is certainly a very great advance in the knowledge of the christian scriptures in most of those counties within the last five years. I was not a little surprized to mark the vast progress of some elderly persons who had been stationary, as they now say, for many years before. The liberality and inquisitiveness which now are manifest every where, indicate that nothing can stand which is not founded upon the oracles of God. A few years more will wither up the systems of human device, and dry up the fountains of error which so long have afflicted the church with barrenness, and which have reduced christianity to a lifeless skeleton, alike *impotent to reform* the world and to console those who have sought *for happiness in* the kingdom of Jesus. EDITOR.

THE BEAVER ANATHEMA.

THERE is nothing falling into less repute than bulls of excommunication and clerical denunciations. They are more wont to gore or sting, as the case may be, the pontiff or the council, than the object, the person, or people whom they anathematize. Yet there are some who cannot deny themselves the pleasure of an anathema, although it should bring vengeance on themselves. They seem to write or issue these bulls as if they were patented or authorized by Moses or Paul to curse whom they please.

The Beaver Association of Pennsylvania took it into her head, if she have any, to anathematize myself and the Mahoning Association. Now the first question is, Who gave to the Beaver Association the right to anathematize the Mahoning Association? Has she a divine authority to mount the tribunal of judgment and to condemn the faith of another Association? Has not the Mahoning Association the same right to judge, condemn, and anathematize the Beaver Association?

But another question, Did the Beaver Association summon to her tribunal the Mahoning Association, and examine her faith and behavior?—Did she question her, and give her an opportunity to defend herself? Did she summon any witnesses, hear and examine any testimony; or was she herself accuser, judge, jury, and witness in the case? Was there ever a more inquisitorial tribunal than that which condemns the faith and christian character of an individual or community without even the forms of trial, and without any constitutional authority? Does the constitution of Messiah's kingdom, or of the Baptist church, authorize one individual, or one society, to judge, condemn, and punish another, without trial, witness, or umpire? I venture to affirm that the annals of popery exhibit nothing more tyrannical, more wicked, more cruel, than this act of the Beaver Association.

Two Associations are, in the scale of Associations, to each other what two churches are to each other in an Association, or two individuals in one church. Such is the Baptist discipline, if they have any. If one individual member of a church has a right to accuse, judge, condemn, and anathematize another, without umpire, testimony, or any of the forms of trial; then one church has a right to accuse, judge, condemn, and anathematize another church, without umpire, testimony, or any of the forms of trial; then one Association has a right to accuse, judge, condemn, and anathematize another Association, without any of the forms of trial. I appeal to every Regular Bapsist on the continent, in Europe or in America, if this be not the principle—if this be not the law of discipline!! Do not Associations stand to Associations—churches to churches—just as individuals stand to individuals in one church? Now I care not one pin for the power, or the anathema of one or all the Associations on the continent; but I wish to place this act before the *public just in its* true colors.

Before I farther expose this act I will narrate, as circumstantially *as my memory serves*, what I believe was the cause of it, in or

to show the necessity of trial and examination before condemnation and punishment.

Some few years ago a Mr. Winters (I am sorry that I am compelled to mention his name,) said to be a Regular Baptist preacher from England or Wales, was sent or came from Philadelphia to Pittsburg, in the depth of winter, with a large family, in the most abject circumstances. Brother Sidney Rigdon was then Bishop of the Baptist Church in Pittsburg; and, as a christian Bishop ought to do, he took pity upon his brother Winters; took him into his house, with all his family, say seven or eight children, and sustained them for some weeks, I know not how many; and finally rented, upon his own responsibility, a house for his brother Winters, and stirred up the brethren to minister to his wants. He was also invited into the pulpit and occasionally proclaimed his tenets to the congregation. After he had got warmed and filled he began to make a faction in the church by insinuating that his brother Rigdon was not sound in the faith, (though he had been very sound in charity towards him.) He said that the church had departed from the faith once delivered to the Welsh saints, and was no longer built upon the foundation of John Gill and Andrew Fuller and the Philadelphia Confession.

By *creeping* into houses, and leading captive silly women, and some two or three men, he made a faction, amounting, I think, to 12 out of from 80 to 100 members. These Mr. Winters called "*the church;*" and at the next Association which met in that city an effort was made, which I labored to defeat, to make the twelve *the church*. Thus I became obnoxious to the wrath and resentment of Mr. Winters and his party. They were defeated at that time. Finally, Mr. Winters left the city and went into the bounds of the Beaver Association. Mr. Rigdon also, some two or three years afterwards, left the city, and went out into the country bordering on the Mahoning Association. Mr. Winters' party fell for a time under the episcopacy of the celebrated pedestrian Lawrence Greatrake; but he and they not being able long to hold on their way, a young man from Somerset, called Mr. Williams, took them under his episcopacy; and he also, instigated by the same faction, wrote a letter to the "*Columbian Star,*" setting forth various libels and slanders against me, for which I called him to an account. He then, and his brother Winters, both joined the Beaver Association; and not unfrequently since have these gentlemen, especially Mr. Winters, endeavored to sow discord in the neighboring churches. Mr. Winters got into some two or three churches which once belonged to the Mahoning Association, and there played the same game which he played in Pittsburg. One or more of these churches were divided by his instrumentality; and since I left home I learned from the Minutes of the Beaver Association they had joined them. This narrative I know is substantially correct in all its *prominent parts*, though I write it from my own recollections only. *And if pressed, I know* I can make it out more fully and circumstantially. But enough is told to show how, and why, this anathema came out in the Minutes of the Beaver Association.

Now had this Association, when about to anathematize the Mahoning, proceeded according to any law, civil or ecclesiastic, and called for witnesses, umpires, and the forms of trial, I doubt not but this whole calumny could have been shown to have proceeded from the meanest and most corrupt passions in human nature—to have been the offspring of neither love to God nor benevolence towards men. I know so many facts, and I know but few in comparison to what others know whom I have heard speak of these men's proceedings, that I do most unfeignedly think this whole affair could have been proved in any court, governed by any law, human or divine, to have proceeded from malice and envy. But so it is—that it comes forth under the authority of the *Beaver Association*, and Dr. Noel and his church in Frankfort have it published in the Minutes of the Franklin Association; and if I mistake not, it appeared in the Columbian Star, and I know not in how many papers. Even Daniel Parker says he was "FAVORED with the INTERESTING *information*," and publishes it in his "Church's Advocate," in Vincennes, Indiana! No doubt he felt *favored* and *rejoiced* in it; for I have seen so much, read so much, experienced so much of the malignity of sectarian zeal, clerical pride and intolerance, that I am constrained to think that hundreds, if not thousands, would, like Daniel Parker, feel themselves "*favored*" with the "*interesting*" information, if they could only hear that I had committed some crime worthy of death or of bonds. Now if there was a spark of christian spirit and of christian charity in the author of the modern Manichean doctrine of *two* seeds, would he rejoice, and feel as if favored of Heaven, when he heard of the anathema of something called the Beaver Association!! This charity rejoices not in the truth, but in iniquity. It is just antipodes to christian charity.

But to return to the Beaver Association and its bull of excommunication. They say that "the Mahoning Association disbelieve and deny many of the doctrines of the Holy Scriptures." Now the question is, Have they examined them—have they, as an Association, heard the Mahoning Association, declare, as an Association, their sentiments? Have the preachers or teachers of the Mahoning Association been arraigned before the bar of their accusers, and have they been interrogated even by those who assume to themselves to be accuser, witness, and judge in the case? Not at all. It is as perfect a calumny as was ever published, pretending to come from those high places, concerning the *spiritual* wickedness of which the Apostle speaks. If Satan put it into my head or heart to say that a church or an association of churches, any where in Europe or America, had departed from the faith or denied many "doctrines" of the Holy Scriptures, concerning which churches I knew nothing, it would not be a more perfect calumny than this papistical denunciation from Beaver Creek.

Taking the whole anathema together, it is a tissue of falsehoods, and I venture to affirm that not *five* persons in the Association *could think of* appearing before the Judge of the living and the *dead, and aver* that they knew it to be accordant to fact. Nay, *the very man* who penned it would find his tongue faltering and his

knees smiting, if he were called to account for it in the presence of him who judgeth righteously—especially if told by the Judge, "With what judgment you judge you shall be judged, and with what measure you mete to others it shall be measured to you again."

But now let me ask what is expected to be gained by this anathema. Do these anathematizers and all who have republished the evil report against the Mahoning Association, expect that this anathema will silence inquiry and prove those who issued it christians? Will it check the progress of free inquiry into the Holy Scriptures, or the ancient order of things?—will it prove any thing but envy and the sectarian zeal, the ignorance, and folly of them who issued it? Did the Pope's anathema against Luther check or accelerate the progress of the Reformation? Did it prove Luther a demon and the Pope a saint? How did it effect Luther's own mind? What was its fate? These questions they ought to have been able to answer before they put themselves into the Pope's chair and followed his example. Luther burned the Pope's anathema, and myriads flocked to the standard of the Reformer.

Which of the two associations has been most successful in reforming the world, in converting them to God within the last two years? I ask the question whether has the Beaver or the Mahoning Association been most signalized by heavenly influences? Have not the laborers in the Mahoning Association brought a *hundred* into the fold for every TEN which the Beaver laborers have baptized.

Poor Joseph! the envy of your brethren pierced a father's heart with anguish, and sold you a slave into Egypt! They invented many a falsehood to screen themselves from public indignation and cared not for the feelings of a father, telling him that an evil beast had devoured you alive. Long did you feel the heart of a stranger in a foreign land, and many an indignity was bestowed upon you through the cruel envy of your own brethren. But God was with you in Egypt. He turned your captivity into joy, and they who excommunicated you from a father's house, and from a father's protection, at last were willing to bow their heads to you, and they and their children and their grand children found peace and plenty under the shade of your protection, and fraternal auspices! Often has your history sustained the virtuous and administered consolation to them who suffered unjustly. If it have sometimes failed to admonish the envious, it never once failed to console and animate those who, for righteousness' sake, have suffered ignominy and reproach. Their envy died—their falsehoods were detected and refuted; but, Joseph, your virtue and your fame are imperishable and immortal.

Great have been the exertions of those who published this anathema to circulate it. It has been sent to all corners of the land. I do not know whether they have sent a copy of it to the autocrat of all the Russias, to the King of England, or to the most christian *magistrates*, the kings of Spain and France I have not heard, *it is true*, whether his Holiness at St. Peter's Church in Rome has *taken any* order upon the subject; or that any of the great Rabbis of *the East* or the West, with the exception of Messrs. Converse

and Noel, have made it as canonical as the Maccabees. I have not heard that a splendid copperplate edition of it, with the autographs of the original signers, is yet ordered for the drawing rooms and museums of christendom. But it is whispered that it had no signers at all, and that it is not the act of a majority of that association; but like an advertisement once prefixed to the minutes of the Franklin Association by the publisher, it was the act of but one or two. How this is I know not, nor do I care. One thing I know, that more godly, devout, and faithful men—men of greater purity of life and disinterestedness of character—men of more self-denied devotedness to the authority of Jesus Christ, and men of more extensive acquaintance with the revelations of God, I am not acquainted with on this continent, than the members of the Mahoning Association on whom this anathema was intended to act. This, I say, knowing to whom I shall give an account, and I know that my own hand writing will be a witness against me if I should equivocate in this matter. I say moreover, knowing them to be such characters, I know that they are persecuted for righteousness' sake, and, therefore, I do not pity them; because I know him who hath said, "Happy are you when men shall revile you and prosecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in Heaven; for so persecuted they the prophets which were before you." I will bless the Lord, because he has counted those brethren worthy to suffer shame for his name.

I would apologize for having mentioned the names of Mr. Winters and Williams, had not Paul mentioned Alexander the Coppersmith; Luke, Demetrius, and his fellow craftsmen; and John, Diotrephas, and many such kindred spirits. I do not do it, but for a warning to others. These men and I have to account to him who judgeth righteously, who will reward them and me according to our works.

But one word more. Who is making divisions and schisms? who is rending the peace of the churches? who are creating factions, swellings, and tumults? We who are willing to bear and forbear; or they who are anathematizing and attempting to excommunicate. Let the umpires decide the question. For my own part I am morally certain they who oppose us are unable to meet us on the Bible; they are unable to meet us before the public; and this I say, not as respects their talents, acquirements or general abilities, but as respects their systems. Thousands are convinced of this, and they might as well bark at the moon as to oppose us by bulls or anathemas. If there be a division, gentlemen, you will make it, not I; and the more you oppose us with the weights of your censure, like the palm tree, we will grow the faster. I am for peace, for union, for harmony, for co-operation with all good men. But I fear you not, if you will fling firebrands, arrows, and discords into the army of the faith you will repent it—not we. You will lose influence—not we. We court not persecution, but *we disregard it*—we fear nothing but error, and should you proceed to make divisions you will find that they will reach much *farther than you are aware*, and that the time is past when an anathema

ema, from an association, will produce any other effect than contempt from some, and a smile from others.

EDITOR.

NEW PERIODICALS.

THIS country is likely to become one of the most intelligent in the world The increase of readers, writers, and periodicals, is astonishing. When this work was about one year old, or, perhaps, before it was a year old, a Presbyterian paper published that itself was the *only religious paper in seven states and three territories.* In Kentucky alone there are the *Christian Messenger*, the *Baptist Recorder*, the *Christian Examiner*, the *Baptist Chronicle*, the *Western Luminary*, and the *Paidobaptist*, said to be defunct, but to be succeeded by the *Presbyterian Advocate.* How many more I know not. There is no doubt but they will all do good. The Paidobaptist, I have understood, though intending to build up *"babyism"* in the form of sprinkling infant faces—a rite the most unmeaning in all the world, Jewish, Christian, or Pagan, has helped in some instances to pull it down. The person who was to have published it, then a Presbyterian, after the appearance of the first number was himself inclined to renounce *paidobaptism* as they call it—did renounce it—was immersed, and is now the Editor of the Christian Examiner. The "Paidobaptist" did certainly expose the weakness of the cause it plead, the most ably of any print in the backwoods—so much so that one year seems to have been enough for it. The Baptist Recorder, I learn, though I have seen but one number of it in six months, holds on the even tenor of its way. It, now and then, I I hear, from those who read it, gives me "a mortal wound." But I have been so often "mortally wounded" that I cannot die except by my own hands. Whether it was too weak or too strong for the zeal of my opponents, I know not; but they have got up the *Baptist Chronicle.* This goes hand in hand with the Western Luminary in advocating creeds and councils of human mechanism, and in publishing such calumnies against me as that from the pen of Randolph Stone, noticed in the first number of the Millennial Harbinger. The Baptist Chronicle will not fail for ingenuity and tact, as the Editor Uriel Chambers, Esq. is both a Baptist, a lawyer, and a christian—one, however, of the Georgetown school. He wrote me a long letter which I have heard he has published in the Baptist Recorder; but I never saw it in print, and I have little recollection of its contents, for I read it in great haste immediately before my departure for Richmond, and resolved to publish it on my return; but he would not wait for that, and gave it himself. I have an answer to it on file, sent me from the West, containing an exposition of facts and documents, and reasonings, which would nearly fill half of this number. I cannot think of bestowing so much importance upon such a trifle, as to publish either of them, unless it should become necessary from some cause I yet cannot see. One thing I will say, that, if published, it will not be very savory to my friend Mr. Chambers; and I do not like to publish what would appear a retaliatory act upon him, unless other causes call it forth. I have already

exposed so many tricks of my restive opponents, that it seems a work of supererogation—like throwing water on a drowned mouse —to be killing a third time those who are twice dead.

The "Church's Advocate," edited in Vincennes, by Elder Daniel Parker, author of the *two seeds* or modernized Manichean doctrine of two principles changed from the Persian to the American philosophy, is engaged in slandering me with his usual dexterity in the good work of defamation. He boasts of great intimacy with Dr. Noel, and says he found a cordial welcome into *his pulpit* in Frankfort. This pulpit, it is said, is consecrated after the manner of the sanctum sanctorum of the Jews.

I did not till lately know that such was the fact, if it be, and that any church in Kentucky had refused to let any one into their house, who affirmed that the scriptures of the Apostles were a perfect rule of life, intelligible, suitable, and able to furnish every one who loved them to every good word and work. No, I did not believe, and like Thomas, I cannot believe upon almost any testimony, that Dr. Noel, or any church of which he is a member, will, by a solemn resolution, declare that any one of good moral and religious character who teaches that Jesus Christ has come in the flesh, is the Son of God, and that he died for our sins, was buried, and rose again, ascended into heaven and is the Judge of all men, and who teaches that the scriptures are a divine revelation, clear, intelligible, and perfect; even should he oppose the Doctor's own *creed book*, would be refused to speak in any house, public or private, which might be convenient. Rumors to this effect, it is true, I have heard some time ago; but that such a step has actually been taken, I want stronger proof than is now before my mind to believe. I cannot reconcile this to all I know of the Doctor. nor of the intelligence of Frankfort.

Mr. Parker resolves every thing into his philosophic scheme of predestination, and he that denies his work of the Holy Spirit, or his call to the ministry, he represents in his last number as having committed the unpardonable sin. Reader brace your nerves, and read what follows from his fourth number!

"If so be, that denying the office and work of the Spirit in experimental religion, and call to, and work of the ministry, should be that sin against the Holy Ghost, (which appears to me to be the fact,) then with awful sensation of feelings, we know the fate of those who are thus engaged. We need not pray for them; the Lord will not hear on their behalf; their doom is filed, and their conscience seared. You cannot bring conviction to their minds—and to say that we do not deny the office or work of the Spirit, and yet contend that the Spirit and Word are one, or that there is no spirit but what is in the Word, is making the matter worse. It is not only denying the work of God, as a Spirit, but also lying before God, for the purpose of covering a blasphemous sin."

Surely this a wonderful age, an eventful time! We may expect to hear soon that the Earth is as flat as a trencher, and that the Sun *is a ball of fire whirling* round it; that language has any meaning, *or that Revelation* is any blessing to man, may soon be denied. *Every one* who opposes the dreams of Daniel Parker about his

call to the ministry, is not to be prayed for!!! This is the fair meaning of the text and context. EDITOR.

THE CHRISTIAN EXAMINER.

I HAVE examined, with considerable attention, the four first numbers of this paper, issued in Lexington, Ky. and edited by brother Norwood. I am very much pleased with both the body and spirit of the work. Some original essays in it possess great merit, and the devotion of the work to the religion of the New Testament, the pure, and simple, and amiable, and sublime institution of the King eternal, immortal, and invisible, who died for the sins of men, and brought life and immortality to light in his resurrection from the dead, refreshes me, as did the coming of Fortunatus, Stephanus, and Achaicus, on one occasion, the spirit of our great Apostle Paul.

The exertions of many able brethren engaged in preparing the way for the restoration of the ancient order of things among the disciples of Christ, are frequently alluded to in the work, and the essays furnished by our zealous and indefatigable brother J. Creath, jr. in behalf of the sufficiency and suitableness of the scriptures, against human creeds, are, in my judgment, unanswerable. The work is filled either with original articles of much interest, or the most judicious selections, and very neatly executed in its typography; ably edited, and handsomely printed—of the same size, and at the same price of this work. It breathes the peacable and easy to be entreated spirit of the christian, and manifests that noble independence of mind which is one of the greatest ornaments of christian character. We view it as an able auxiliary in the cause of the Bible against antichristian theories and practices, and we hope it may obtain a circulation commensurate with the need for it, and the claims of patronage with which it addresses itself to all the friends of the religion of the New Testament. EDITOR.

MILLENNIAL HARBINGER AND CHRISTIAN BAPTIST.

OUR much longer absence from home than was expected, has thrown the affairs of our office into much confusion and embarrassment. We expected to have finished this work in the last year, and to have issued the first number of the *Harbinger* on the first day of January last. It being of great importance in our arrangements to have the Harbinger to keep pace with the year, and each volume to be completed in the year in which it began, we have issued the first number under date of the 1st of January. We have sent to all the new subscribers, and we guarantee the safe delivery of every number at the post-office to which it is directed. We have sent it also to many of the subscribers to this work, as was specified in a former number of it, excepting such of them from whom we have not heard from one to five years. Some of our agents have not *always informed* us of the persons from whom payment has been received; *and* perhaps owing to that, some may have been neglected or overlooked unintentionally. All those who are in arrears for the *last three* volumes, who will remit Five Dollars, shall have the firs

volume of the Millennial Harbinger. Of this class there are a good many. All others overlooked in the distribution of the first number, wishing to have it, will please either immediately apply to our Agents or to us directly by letter. All who have received the first number, without desiring it, will please return it in a new envelope, directed to this post-office, otherwise we will consider them as subscribers.

I intend forwarding the four numbers yet wanting to complete the 7th volume of the Christian Baptist in a short time, say two in one cover, as at this time. All persons in arrears for books and for the Christian Baptist, will render us an essential service in forwarding us their respective dues. We are very much in arrears to paper-makers, book-binders, and workmen—and it is earnestly requested that our Agents for the Christian Baptist will be prepared to settle up their accounts in full for this work, at least as soon as the last number is issued. EDITOR.

A FAVOR demanded by Elder Parker, author of American Manicheanism, and teacher of Persian Predestination.

"I would take it as a favor for some one to let me know who was the *father* of the son of *perdition*. JOHN, CH. 17, v 12. And who was the parents, (both father and mother) of the serpents, the generation of vipers. MATTHEW, CH 23. v. 33i And whether or not, the angel of the bottomless pit, who was king of the locusts, was by birth-right a native of the kingdom of ultimate glory, a near kinsman of the Almighty God, or did he, in reality, proceed out of the bottomless pit. REV. CH. 9, v. 11, and was by birth-right a native of that pit."—*Daniel Parker.*

This is certainly symptomatic of a sort of moral hypochondria, arising, perhaps, from an Illinois Dyspepsia—we shall therefore append the following cure:—

"CURE FOR THE DYSPEPSIA.

"We have heard of a dyspeptic clergyman, at the south, who, after a long confinement, concluded to try an experiment of preaching once more; and accordingly he delivered three discourses in one day, of an hour each. Upon his return to the house, he told his negro servant, that he felt much better for preaching. The servant replied, "I tought you would massa, to get so much *trash* off your stomach."

RELATING EXPERIENCES.

A GOOD old Virginia Negro, and a very regular and orthodox professor, of more than ordinary attainments among the sable brotherhood, was accustomed to prepare "*experiences*" for such of his friends as wished to join the church. He disclosed to them how they ought to feel in order to make good converts, and how they ought to relate their feelings in order to make a good confession. His usual fee was a good fat chicken for each convert that passed the ordeal of the church. But as he insured his converts for a chicken a-piece, if any one was rejected, he got nothing. "*No cure, no pay,*" was his motto. Once a Negro, more stupid than the *others, was* rejected; he tried it a second, and a third time; but *was rejected.* Sambo then declared he would not insure him unless

he would promise him three chickens. To this he acceded; and by great exertions he got him able to repeat "how bad he felt, how dark it was with his soul, how a great light broke into his mind, how happy he was, and how much he loved Jesus." He was received—and Sambo eat his chickens with joy and a good conscience.

EDITOR.

MONTHLY RECEIPTS,

For the Christian Baptist, from the 30th December, 1829, to the 19th of February, 1830.

From Doctor Trevor, Connelsville, Pa. for B. Shallenberger, Dr. Rogers, vol. 6; J. Herbert, vols. 5 and 6, and J. Gally, vol. 6. J. M. Clapp, New Haven, Con. vol. 7. G. Carpenter, Hanging Fork, Ky. paid for vol. 7 for J. Ball, J. M'Cormack, L. Marrett, J. Gibson, and himself. A. Rice, Mount Sterling, Ky. vol. 7 for E. Sallie, J. Daniel, E. Smith, R. Reid, and J. Mason. Dr. Nuckles, Shelbyville, Ky. vol. 7 for J Cox, J. Hansbrough, 6 and 7; M. Hopewood, do. W. Standeford, 7; J. S. Whitaker, do. and Samuel Glass, vols. 2, 3, and 4. S. Sala, Canton, Ohio, vols. 5, 6, and 7. T. Darnal, Spring Hill, Ind. vol. 6 for himself, Capt. M'Coy, and W. Hopkins, and vol. 7 for J, Sanders, and G. Marlow. Elder H. Broon, Cambridge, O. vol. 7 for himself, and 6th for G. Mitchel. J. Prewitt, Fayette, Mo. vol. 7 for W. Word. H. Virion, E. Kemper, J. Flin, W. Scott, A. Moss, E. Williams, J. Tussey, E. Whitton, and N. S. Ford. O. Welsh, Orange Court-House, Va. for W. Clark and self vol. 6.—D. C. Edwards, Jamestown, Va. for. vol. 1, 2, 5, 6 and 7. S. Stone, South Hill, Va. paid 11 dollars for subscribers. Thomas Weirs, Steubenville, O. vol. 7. Thomas Rucker, Murfreesboro, Ten. for L. P. Yandall, 6 and 7; S Burris. 6; Col P. Warren, 6; Col. T. Rucker, 6 and 7; W. Gillman, do. N. L. Douglass, do. H. Robinson, Esq. 1, 2, 3, 4, and 5. E. Maddock, Governeur, Ind. 3 dollars. R. M'Clure, Esq. Wheeling, Va. for J. Allen, vol. 7. J. Mathews, Washington co. Pa. vols. 6 and 7. N. H. Turner, Jackson's, Va. for W. Woddy, vol. 7; do. for W. Goodwine; 5 and 7 for T. Shelton; 7 for J. W. Taylor; 6 and 7 for Mr. Rolls; 7 for R. Coleman; do. for J. H. Atkinson; 6 for J. Purrington; 7 for Major T. Gardner; do. for L. Mallory and S Winston; 6 and 7 for W. Yarbrough, W. R. Bartelow, 7 B. Coleman, jun. vols. 5, 6, and 7, and 7th vol. for W. P. Poindexter. W. M'Calm, West Union, Ghio, for J. M'Clain, vol. 7. L. Haggard, Burksville, Ky. for J. Martin, vols. 5, 6, and 7; T. Baker, 7; and do. for J. Mulky. R. Short, Goodson's, Va. for W. Ayres, 5 and 6; H. Smith, 6; O. Price, do.; Mr. Helems, 6 and 7, Lovel, 6; N. Wickham, do.; and 5 and 6 for J. Titum. H. Gorton, Marion, Ohio, vol. 7. Wm. Love, Barboursville, Va. for Bishop I. Humphrey, 1, 2, 3, 4, and 5; and himself 6 and 7; S. G. Z. Benhoing, 6; P. Scalls, do.; T. Dundas, do.; and do. for J. Roffe and H. Chapman. J. Jordan, Bloomingdale, Ohio, vol 7. T. W. Ustick, Washington City, 2 dollars. G. W. Elley, Nicholasville, Ky. $5.

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CHRISTIAN BAPTIST.

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"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

THE THREE AGES.

JEWISH AGE—NO. XIII.

AFTER the Jewish religion was introduced and established by Moses, there were no persons set apart to teach it or to preach it. Its genius being adapted to one nation only, and for temporary and national purposes, it looked not for proselytes beyond the commonwealth of Israel: hence it had no preachers, no proclaimers whose business it was to make proselytes. Congregations were not to assemble to hear discourses, nor was there a single missionary to go out of the precincts of the land of promise to make converts to the institutes of Moses. This is a fact of much importance, and ought to be well understood by the judaizers of this age, who are now making proselytes from among christian disciples to the law of Moses as *a rule of life*. No person was enjoined to take any steps to extend that religion beyond the *children of the flesh of Abraham*. Such as wished to become citizens of the commonwealth, and wished to be incorporated with the congregation, might, on their own application and request, be circumcised and added to the nation as *proselytes*. But no proselyting institution was set up by the author of that economy, nor was such a spirit cherished among the people. The priests were to officiate at the altar, to read the law, and to take care of the sacred edifice and of the autograph of the law and the constitution; so that if any difficulty should arise among the people, they were to go to the priest for the original and to seek the law at his mouth.

How, then, was this religion to be perpetuated? *By the instrumentality of parental authority and instruction.* Fathers and mothers were to teach the religion to their children. This was the statute of Moses, (Deut. iv. 9.) "Teach them thy sons, and thy son's sons." chap. vi. 6. "And these words which I command thee this day, shall be in thy heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on thy gates." In this way was the religion of Moses to be perpetuated and inculcated.

David, in the 78th Psalm, gives us the whole law concerning the Jews' religion. "Attend my people to my law; incline your ear to the words of my mouth. I will open my mouth with parables, I will utter dark sayings of old;—such as we have heard and known, which our fathers have related to us. They were not hid from their children: one generation told another the praises of the Lord, his acts of power, and the wonders which he has done. Thus he raised up a testimony in Jacob, and *established* a law in Israel, *which he commanded our fathers to make known to their children*: that the succeeding generation, the children to be born, might know it and rise and *tell the same to their children: that they might put their trust in God*, and not forget the works of God, but seek diligently his commandments, that they might not be like their fathers, a perverse and rebellious generation, a generation which set not their hearts aright, and whose spirit was not stedfast with God."

Parents were the only divinely instituted teachers of the Jews' religion. To their instrumentality was referred the continuance and the influence of this institution. The confidence in God of children was made dependent exclusively upon parental authority. No sermons nor sermonizers were known in the world for more than four thousand years of its history. The religion which God gave the Jews was written in a book. That book was copied, and read, committed to memory, and taught by all the people. It was supposed sufficiently plain and intelligible to all the people; and as the religion was designed for one nation only, it was not their duty to promulgate it abroad.

I have been censured for teaching that the promises of this religion looked to the present life and not beyond it: for saying that its motives of obedience were drawn from temporal objects. But as I have Moses with me here, I care not for such objections. I will ask them who complain to respond to Moses, and not to me. Moses exhorts to obedience in the following strains. (Deut. vi. 3.) "Hear, therefore, O Israel, and observe to do it, that it may be well with thee, and that you may increase mightily, as the Lord God of thy fathers promised thee, in the land that floweth with milk and honey." (vi. 12.) "If you keep these statutes, the Lord thy God will keep *his covenant* with thee, and *the mercy* which he promised thy fathers." *What is the* COVENANT *and the* MERCY? It is this;—"He will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land; thy corn, and thy wine, and thy oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee. Thou shalt be blessed above all people; there shall not be *male* or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt upon thee, but will inflict them upon all who hate thee." This is the whole tenor of *the covenant and the mercy* promised the Jews in that institution. The threats and penalties were the reverse of these blessings. Now, why is it, let me ask, that this religion, that this institution, is confounded with christianity? Why is it that it is made a rule of life, a model for christian imitation? Does not christianity propose more sublime objects of holy enterprize? Does it not

furnish stronger motives, better arguments for obedience and a rule of life of higher and purer morality?

But my present business is with the means of its propagation and the nature of the institution, as contradistinguished from the Reign of Heaven. The Prophets of after times, besides their exhortations to compliance with the statutes and judgments from Horeb, gave various new revelations concerning the destinies, the future destinies of Israel and the Gentiles. They added nothing to the institution, gave no new laws, offered no comments, and made no amendments to the institution. They remonstrated against apostacy, preached reformation, and intimated judgments and calamities upon the disobedient and rebellious.

There is a distinction of much importance to understanding aright both Testaments, which we wish here to suggest. The prophets *under* an economy, and the prophets *of* an economy are quite different characters as respects their mission and their duties. Moses was the only prophet *of* the economy; Isaiah, Daniel, and others prophesied *under* that economy, or while it was yet standing. The prophets under that economy interfered not with any item of the institution—they added nothing—they took away nothing—they warned the people of Israel of the calamities which would come upon them if they reformed not. They showed Israel their transgressions and sins against their own law, but were neither commentators nor interpreters of either the constitution or laws of Israel. They also spoke the fates and destinies of other nations, and foretold the fortunes of the Jews and Gentiles to the latest times. But as well might one call Agabus a prophet *of* the New Testament, because he prophesied *under* this new economy, as call Daniel, Ezekiel, or Malachi prophets *of* the Jewish economy, because they were Jews and lived while that economy was yet standing. The Scribes or Doctors of the Law among the Jews were first employed to write off copies of the law; from this they were called *scribes*. Some of them, from repeated writings of the law, became more skilful in it than others, and in process of time began to add their notes, glosses, and interpretations, and were looked up to as *Doctors* of the Law. These Doctors soon obtained credit with the people, and their opinions and interpretations were venerated; so that as the Doctors increased the people became more ignorant, and the traditions of the Senior Doctors became of tantamount and ultimately of paramount authority and veneration to the text itself. But as interpreters and expounders of the law, they had no more divine authority than Adam Clarke or Thomas Scott had to undertake their ponderous and voluminous commentaries.

They were no part of the means appointed by Moses for the perpetuation of the knowledge and meaning of the law. They were an excrescence upon his institution. It only required to be *read*, and parents were as competent to be instructers of their offspring in the whole institution of Moses, as the most learned and skilful scribe in the family of Levi or commonwealth of Israel. Copies only were wanting, and *scribes* were as necessary then as *printers* now. But whenever the scribes became "Doctors of the Law," the people became *ignorant* of the laws; and so it has come to pass in every *country*, that, in proportion as the teachers of religion have been

multiplied, in the same proportion has ignorance of the sacred writings abounded. It is with learning as with wealth. A few cannot be immensely wealthy, but the many must be poor. One palace, and a thousand cabins—a few "nobles," and a "numerous rabble," constitute those societies where there are patented and privileged classes. So it is in learning, sacred and common. A few trained and privileged teachers of religion have always produced an ignorant "laity."—Nothing can prevent this but the illumination of the public mind upon one point—the plainness and intelligibility of the New Institution—and that men of common education, by strict attention, may be able to understand the christian facts, and teach their meaning to their own households as usefully as any one of the privileged classes.

I have much to say upon this subject which I have not yet said; but for the present these remarks, suggested by examining the method of perpetuating the Jews' religion, must suffice. We have seen that no order of *teachers*, nor expositors, sermonizers, textuaries, commentators, nor public instructers, other than *readers* of the law; and *parents* were ordained by divine authority in the former institutions, whether Jewish or Patriarchal. To conclude. The Messiah said all this in one sentence:—"The law and the prophets," (the writings of Moses and the writings of the prophets, all inspired,) "were your instructers until John the Immerser" began to proclaim the acceptable year of the Lord, and to introduce a new economy, called emphatically *the Reign of Heaven*.

The priesthood was the symbolic gospel, or the gospel under a veil in the Jewish institution. This part of the institution Paul does ample justice to in his letter to the Hebrews. They, their service, and the house in which they officiated, were the patterns of things in the heavens; but never intended to be the patterns or models of christian teachers, congregations, and meeting-houses, as some have foolishly supposed.

EDITOR.

SERMONS TO YOUNG PREACHERS—No. 4.

IT is owing to want of observation and reflection, that many grow up to manhood without any fixed principles, without any certain knowledge of men or things. We are obliged from the law of our creation at first to take every thing upon trust. This is the fate of childhood; and some never rise above it.

The world, many think, is too old, and men have reflected so deeply on all subjects that there is nothing to be originated, and little advance to be made in any department of thought. This is a great mistake. The last 400 years have done more, by new discoveries and inventions, to improve human circumstances, than the twelve hundred years before. There is scarcely any thing of which it can be said, This is altogether new. New combinations, and new associations of ideas, and new discoveries, are, however, incessantly obtruding themselves upon the world. Ten years now almost count a hundred in improvement, and the seventy or eighty *years of man's life* teem with as many new and unexpected events, *as we have reason* to think distinguished the seven and eight *hundred years* of the antediluvians.

But in religion the most important of all objects of thought, there is nothing new, or at least there are no new discoveries to be made. All that we can discover is, how far men have corrupted christianity; and to me the greatest wonder is, that a book so small, so simple, so perspicuous, so plain, as the New Testament, on which so many ship loads of books have been written, could have been so little understood, even by those who teach it for a lifetime.

The first thing which a young preacher ought to consider in respect of any particular congregation which he is about to address, and, indeed, *old* preachers had better also attend to it, is, to ascertain the stature of the mind, or the amount of information which his audience may be supposed to possess. What foundation he is to build upon, is the first question as respects the audience, which a prudent speaker proposes to himself. And here it may be noted, and it is at all times worthy of note, how much is taken for granted by almost every preacher. It is almost universally taken for granted that the audience believe that there is a God, a Saviour, a judgment, a heaven, a hell. I do not recollect that I have heard any preacher address any congregation, who did not presume thus much upon the previous instruction of his congregation. There is more in this than I am able to unfold in half a dozen of essays of the dimensions of this paper. A few remarks I am, however, constrained to make upon this presumption.

How, let me first ask, how is it that all preachers presume this much? The principal answer, if not the only one which can be given, is this—That in the early education of all persons born in a christian land these fundamental truths are planted in the minds of all. All some way know, all have some perception of those first and most fundamental truths. Hence it was that I once asserted that I did not know that the ten thousand preachers in these United States had, in ten years, converted any one individual, *out and out*, as some would express it. The ground was fallowed. was ploughed once before their share ever touched it. Mothers, fathers, uncles, aunts, or some other benevolent being, nurse, guardian, schoolmaster, or other, had planted these seeds before the preacher ever addressed them from his sacred tub. He only harrowed the ground which they had fallowed. If he convicted his audience of guilt, it was because he had revived their early convictions: and their incongruous actions, their departure from their own concessions, and their suppressing the light which they had, were the arguments which he found available to convict them.

'Tis because missionaries to pagan lands have not the ground thus fallowed for them, that so poor a harvest rewards their toils. I might ask some curious questions here were it in my way; such as, Why could not those who broke up the soil, who fallowed the field, have harrowed it? Or why could not those who first planted these fundamental truths in the infant mind, have also planted all the other truths of the gospel, had they been as well instructed in them, themselves. Why, in one word, could they who instructed the infants in the knowledge of those first truths, have made them *equally well* acquainted with all the gospel facts? Nay, let me go

a little farther and ask, What in reason, in scripture, or in experience, hinders, or could hinder them being christians themselves, to finish the converting of their children, as well as the preachers. They do much the greater part who forward the work thus far. Has the Lord promised to honour the preacher more than the patient? The time will come, nor far distant is the day, when it will be acknowledged that the most puissant converting army that ever entered the field, is that composed of fathers, mothers, nurses, and schoolmasters. Whenever this secret is fully developed, then will there be a mighty breaking in upon the ranks of the adversary.

It is always expensive keeping up a regular army, and not the best policy in times of peace. It is better to arm all the young men in the country. 'Tis better to have 600,000 militia well *armed*, as to have some ten or twenty thousand "*regulars*"—under pay too!

I know from a little experience, and from some observation, as well as from what the Acts of the Apostles teach, that the most efficient system, ever yet adopted, was that of the Founder of the Christian institution of making every man and woman in the ranks *a preacher* in the ancient import of that term. Every church on his plan, was a theological school—every christian, a missionary; and every day's behavior, a sermon either in word or deed.

But I am setting a bad example to young preachers. I am straying from my text. We must have preachers to introduce a better order of things. Preachers have become as necessary as prophets were in the worst times of the Jewish history. In prosperous times they needed no prophets. Had not Baal had them in hundreds, there would have been no need for Elijah, and Obadiah, and other kindred spirits. How shall we preach profitably to them unless we first form a correct view of the actual improvement, or of the real condition of our congregation?

To begin to prove the being and perfections of God to a people who confess, acknowledge, and believe that he exists; and that his excellencies are perfect and unsearchable, appears very inconsiderate? To begin to proclaim that all men will die, and to prove it by argument, would not be more unnecessary, and superfluous, than to proclaim that there will be a judgment—that there is a Saviour, and a future state of bliss, and woe to them who doubt not any of these fundamentals. It is necessary to proclaim *reformation* to such a people who, with all these acknowledgements, are serving diverse lusts and passions; living in malice and envy, hated and hating one another. Indeed, the more I think upon this subject, the more similarity I discover between the circumstances of the people now, as respects christianity, and the circumstances of those as respects judaism, in the time of John the Harbinger, whom he addressed. I, therefore, think that there is more propriety in imitating John than at first view appears. He addressed a people acknowledging all the cardinal truths of Judaism, and we address a people acknowledging all the great cardinal facts *and truths* of Christianity. *He proclaimed reformation; so ought we.*

Were Paul on earth now, he would proclaim reformation. *He would from* the acknowledgements, and from the behavior of the

cotemporaries, denounce the judgments of God upon them if they reformed not. He would show them that *sects, opinions, speculations, and doctrines*, were not the religion of Jesus Christ; and if they reformed not, into the kingdom of glory they could not enter.

He would also denounce the unrighteous works of Christians—their envy—their pride, and covetousness. He would find occasion to take the advice he gave to Timothy, to reprove and rebuke with all authority. He would show us that the denunciations of Jesus, in some of the seven letters to the Asiatic churches, were applicable to us. That the candlestick had actually been removed, and that darkness, gross darkness covers the minds of almost all the people. Like Greece and Rome in their glory, we have our *enlightened* legislators; but yet, in the affairs of the kingdom of Heaven, it is dark as night, in many, in most portions of the self ycleped reformed churches of this age.

I hesitate not to say, that there is an alarming ignorance of the scripture, even amongst the most enlightened teachers of christianity so called. I seldom read a passage in a newspaper, in which I do not see two perversions for one right application of the scriptures. It is an awful time of darkness among the popular teachers of religion. I know what invidiousness there is in this assertion; I know how many tongues and pens it will move against me; but I cannot, I dare not conceal this conviction. I can take the most celebrated periodicals of the day, and bring proof upon proof, and adduce argument after argument to establish this assertion.

But to you, young preachers, I would say, you must, if you would be useful, take John for a model—you must proclaim reformation—you must take the acknowledgements and practices of your congregations, as topics from which to urge reformation. You must endeavor to introduce that state of things which will make every man and woman in the christian ranks a preacher in word and deed. This is a prominent part of the Reformation now needed; and it will be then, and not till then, when all the citizens of the kingdom of Heaven are *citizen soldiers*, that the armies of the aliens can be completely routed.

But to give you a specimen of such addresses as those which in our time would be in accordance with the genius of John's preaching, and in reference to the public assemblies of this our age, and country, would be a desideratum to me: but such I find difficult to do on paper and in the compass of a few pages. However, something of this sort will be attempted in my next sermon to you.

In the mean time recollect that every thing depends upon your accurate knowledge of the scriptures of the Old and New Testament, and upon your forming just conceptions of the human mind, and the prejudices and prepossessions of your cotemporaries. You must know yourselves, your Bibles, and the prejudices of your auditors, if you would be a successful champion in the ranks of the faithful, in the armies of the living God.

EDITOR.

To the Editor of the Christian Baptist.

Dear Sir,

IT is very possible that there have been in use among the people called Christians, for upwards of seventeen centuries, two instruments of religious instruction, very different in their origin, character, tendency, and effects. Of these one has been devised, digested, fitted for its purpose, and transmitted to his perishing creature man, by an unerring and compassionate God. In this divine instrument there is no mistake, no misconception, no misrepresentation, no inconsistency, nothing false, nothing fictitious. In it truth, and nothing but truth, is to be found. While engaged in searching its divine contents, the honest inquirer is in no danger of imbibing error, or of swallowing falsehood. Here no poison is mixed with his spiritual food, nothing which can conduct his soul to hell, while sincerely seeking here his way to heaven. And this incomparable instrument of religious instruction is no other than revelation just as it has been arranged and worded by its unerring author, the Holy Spirit, untouched, unaltered, unmixed, uncorrupted by any debasing intermixture of human conjectures, fictions, and conceits.

The other instrument is a human contrivance, most likely first devised and introduced among Christians by the heathen orators and Jewish priests, who at a very early period embraced the religion of Christ and corrupted it. It consists generally of some portion, more or less, of revealed truth, mixed up in a huge mass of human fables, conjectures, opinions, and fancies. In this horrid jumble of divine and human conceptions, the discordant elements are blended together in almost every possible proportion. Nor are its external forms less various than the proportions of its ingredients; sometimes it assumes the form and title of sermons, speeches, discourses, orations, arguments, lectures, commentaries, expositions, paraphrases, economies, catechisms, creeds, confessions, and whole bodies of new fangled divinity, &c. Sometimes it appears in the shape of a pamphlet, or tract of scarcely ten pages, and anon in a folio of a thousand, and in every intermediate magnitude. But, perhaps, the most astonishing fact in its astonishing history, is, that it should, however little impregnated with divine truth, or however much crammed with human falsehood, nonsense, and reverie, be termed by its inventors and patrons, *God's Word*, and *the Gospel of Jesus Christ;* and be almost universally preferred to that *Word* and *Gospel*, by a deluded, credulous, unthinking multitude, who greedily devour the pernicious fiction, and defend it with all the fury of an excited bigot.

After this general view of the nature, origin, tendency, and effects of these two instruments of religious instruction, we proceed to inquire more particularly whether that provided and sent us by God, and just as he has sent it, or that fabricated by men, and made up of the materials just mentioned, be best entitled to our confidence and employment.

First, then, God's instrument of instruction is the *only* one that can be relied on as perfectly fit for its purpose. In it we are sure that *there is no deficiency* to be found. Its order, its connexion, its diction, its quantity, its perspicuity, are all the work of an unerring God,

and therefore must be the fittest for its intended purpose possible. Its declarations are all true, whether yet accomplished or unaccomplished. Its declarations are clear, just, and beneficent. Its motives are the most interesting and powerful that the boundless wisdom of a God could make them. Its counsels, admonitions, reproofs, and threatenings, are full of wisdom, utility, and kindness—and its examples and histories are peculiarly impressive and instructive. In short, like its Divine Author, it is in all respects perfect, and therefore no change can possibly be made on it without destroying, in proportion to the magnitude of that change, its fitness to accomplish its most benevolent and important purpose, to enlighten the mind, regenerate the heart, and rectify the external conduct of mankind.

2. God's instrument of instruction is alone safe. When we resort to any human composition, written or spoken, for religious information, we are in constant and imminent danger of imbibing more or less of that soul-destroying error from which no human production is exempt. But when we consult God's word, we are absolutely certain that we can meet with nothing dangerous there—nothing to mislead or deceive us—nothing untrue—no insidious mixture of truth and falsehood—nothing pregnant with evil tendency—no mortal poison blended with our spiritual food.

3. God's instrument of instruction is alone authorized. For the employment of any other we have neither precedent nor command within the Book of God. During the patriarchal ages we hear of no uninspired teachers, nor means of religious instruction, but the inspired declaration of an unerring and omniscient God. During the Mosaic institution, before its gross corruption after the Captivity, God employed none but his own inspired teachers, nor means of religious information but his own inspired word. The prophets who addressed the people in the name of Jehovah, delivered his messages in the very words in which they were communicated to them by the Inspiring Spirit: and the Priests and Levites, who were constituted the national instructers, in conformity to God's express command, (see Deut. xxxi. 11, 28.) read for their instruction the written law in the hearing of all Israel. Josiah pursues the same prescribed mode of instruction, 2 Kings xxiii. 3. and Ezra follows in his steps, Nehem. viii. 3. 8. translating the original Hebrew, which few of his hearers understood, into Chaldee, which from their long residence at Babylon, had become in a manner their vernacular tongue; and we find the same mode of instruction still in use among the Jews, and among Christians even in the time of Christ and his Apostles, (Acts xv. 21. xiii. 15. Ephes. iii. 4. Col. iv. 16. 1 Thess. v. 27. Rev. i. 3) although after the Captivity, uninspired men had arrogated to themselves the honor, functions, and authority of God's inspired instructers, and employed their own crude, pernicious, and unauthorized institutions and notions for the edification of the people, a fatal innovation to the Jewish nation. For their uninspired teachers, presuming to comment on, and explain the passages of scripture that related to the Messiah's person, character, and kingdom, mistook their meaning, deceived and misled the ignorant multitude, and by inducing them to form false *notions of his* character and office, led them to reject him when he *appeared among* them, (from this awful fact, let commentators, ex-

positors, explainers—in short, intermeddlers with God's word, of every name, receive warning, and learn modesty and wisdom.) Nor under his new institution did God intrust the religious instruction of his perishing creatures to any but men rendered infallible by the gifts of his spirit, till he had caused an inspired system of religious information to be committed to writing, and so rendered permanent, uniform, and transmissible to all parts of the world and to all generations of men: a device by which, as we shall soon see, the continuance of immediately inspired instructers became unnecessary. As, then, we have no precedent to authorize us to employ any other instrument of religious instruction than that which God has himself directly furnished us; so we have no command. He whom God commissions to teach, speaks or relates God's own words, not *man's*—John iii. 34. and men are every where commanded to read, meditate, and search the *scriptures*, hear what the *Spirit* says to them, and earnestly desire the *unadulterated* milk of God's word; but no where, to the best of my knowledge, are they commanded to listen to the speeches or read the writings of *uninspired* mortals, in order to gain religious knowledge. This seems to be entirely a human invention, and a most dangerous one.

4. God's instrument secures to inspired instruction both perpetuity and uniformity. By this glorious contrivance the instruction offered to God's ignorant creatures is, in respect of certainty and substance, the same in all places, and at all times. To past generations it has spoken the same inspired language and presented the same inspired ideas which it addresses and exhibits to the present race, and to future generations it will present no variation. Like its unchangeable author, it is the same to day, yesterday, and forever. Here the never changing nature of God shines forth in all its unclouded majesty. How unlike that discordant and ever-changing instrument of religious instruction invented by men.

5. It displays the uniformity of the divine conduct towards all God's rational offspring. The great Common Parent has not allowed to one portion of his human family all the certainty of inspired instruction, and the advantages of inspired instructers, and to another all the uncertainty of uninspired harangues, and all the danger which necessarily attends the employment of uninspired teachers. No, he feeds the first rational production of his wisdom, power, and goodness upon earth, with the same inspired intellectual food, which he provides, prepares, and presents to the last men of the race, and to every intermediate member. He commands not his children to sit down at tables so different, and partake of nourishment so very dissimilar as inspired and uninspired instruction is. But with the same inspired knowledge of himself, the only true God, and of Jesus Christ, his glorious commissioner to our guilty and ruined race, he uniformly offers to feed and feast, delight and ravish every member of it. In his instrument of instruction are no different conflicting, confounding, separating, and dividing creeds, confessions, formulas of worship, or terms of communion; no different catechisms, sermons, *commentaries*, expositions, or blotted bodies of human divinity; no *different marks* externally imposed on Christ's property, nor different *elements* required in the constitution of a christian. These motley,

incongruous, discordant inventions, are left to decorate and commend the instrument of religious instruction contrived by *bungling* man.

6. It qualifies, or rather puts it in the power of the *saints* to execute the office, and discharge the great and difficult trust devolved on them. Dan. vii. 18, 22. Ephes. iv. 12. 2 Tim. ii. 2. From these passages it is manifest that the saints are charged with the work or labor, called *the service*, and the *building up* of the body of Christ, language which figuratively denotes the further instruction of converts already made, and the augmentation of their number. Now who are the *saints* and faithful men, on whom this great, important, and honorable labor is devolved? Are they not the human beings, who, through the operation of the Divine Word and Spirit on their minds, have set themselves apart to the service of their God? And is not every believer *one* of this happy and honorable number? Is not every believer equally a member of this blessed society? equally entitled to all its privileges, and equally bound to perform all its duties? Has Christ made odious and offensive distinctions among his friends? Is not each dear and acceptable to him in proportion to the zeal which he manifests in his Master's service? Is Christ's family the theatre of a senseless and unjust favoritism? Has he conferred any privilege, or imposed any duty on one believer, which he has not conferred and imposed on all? (I speak now of ordinary believers, not of inspired or gifted men, whose offices were arranged according to the gifts which they had received, and by which they were immediately and infallibly qualified for the performance of the several extraordinary functions which the prosperity of the Christian community in its infant state required.) But if the privileges and duties of all uninspired believers be the same in kind, then it follows as a necessary consequence, that a share proportioned to ability and opportunity of the work called the *service* and *the edification of the body of Christ*, is assigned to every believer, &c. &c. PHILALETHES.

THE following instructions from a father to a son, I committed to memory when a child. Whether owing to early prejudices, or to more mature reflections I will not say; but I have always thought it, and do still think it, one of the best pieces of the kind I have ever read. Finding it of some use to myself even in riper years, I have, for the sake of others, thought it deserved to be snatched from forgetfulness, and to have a chance of living at least another generation. If it will prove as instructive to youth as I think it did to me, I will require no apology to either parents or children for presenting it in the last volume of this work. Though I was compelled to commit it to memory, as I was many fine pieces of prose and verse, I have found it a pleasing theme of reflection; and, indeed, many pieces which cost me some tears at school, have many a time since furnished me both instruction & joy at the recollection of them. This in prose, and Gray's Elegy in verse, were, I think now, as I thought then, the two best selections out of some hundred which a father, solicitous for my improvement, made a part of my task.

school. For in those days it was usual to commit and recite some of the finest pieces of prose and verse as a regular part of education, during the whole course of academic instruction. *Ed. C. B.*

THE INSTRUCTIONS OF PATERNUS TO HIS SON.

PATERNUS lived about two hundred years ago; he had but one son, whom he educated himself in his own house. As they were sitting together in the garden, when the child was ten years old, Paternus thus spoke to him:

The little time that you have been in the world, my child, you have spent wholly with me, and my love and tenderness to you, have made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure that you enjoy. Your heart I know would be ready to break with grief if you thought this would be the last day that I should live with you.

My child, you think yourself very happy because you have hold of my hand; but you are now in the hands and under the tender care of a much greater father and friend than I am, whose love to you far exceeds mine, and from whom you receive such blessings as no mortal can give.

That God whom you have seen me daily worship; whom I daily call upon to bless both you and me, and all mankind; whose wonderous acts are recorded in those scriptures which you constantly read; that God who created the Heavens and the Earth; who brought a flood upon the old world; who saved Noah in the Ark; who was the God of Abraham, Isaac, and Jacob; whom Job blessed and praised in the greatest afflictions; who delivered the Israelites out of the hands of the Egytians; who was the protector of righteous Joseph, Moses, Joshua, and holy Daniel; who sent so many prophets into the world; who sent his Son Jesus Christ to redeem mankind; this God, who has done all these great things; who has created so many millions of men who lived and died before you were born, with whom the spirits of good men that are departed this life now live, whom infinite numbers of angels now worship in Heaven; this great God, who is the creator of worlds, of angels, and of men, is your loving Father and friend, your good creator and nourisher, from whom, and not from me, you received your being ten years ago, at the time that I planted that little tender elm which you there see.

I myself am not half the age of this shady oak under which we sit; many of our fathers have sat under its boughs, we have all of us called it ours in our turn, though it stands, and drops its masters as it drops its leaves.

You see, my son, this wide and large firmament over our heads, where the Sun and Moon, and all the stars appear in their turns. If you were to be carried up to any of these bodies, at this distance from us, you would still discover others as much above you, as the stars that you see here are above the Earth: were you to go up or down, East or West, North or South, you would find the same *height*, without any top, and the same depth, without any bottom. *And yet*, my child, so great is God, that all these bodies added *together*, are but as a grain of sand in his sight; and yet you are as

much the care of the great God, and Father of all worlds, and all spirits, as if he had no son but you, or as if there were no creature for him to love and protect but you alone. He numbers the hairs of your head, watches over your sleeping and waking, and has preserved you from a thousand dangers, which neither you nor I know any thing of.

How poor my power is, and how little I am able to do for you, you have often seen. Your late sickness has shown you how little I could do for you in that state; and the frequent pains in your head are plain proofs, that I have no power to remove them. I can bring you food and medicines, but have no power to turn them into your relief and nourishment: it is God alone that can do this for you. Therefore my child fear, worship, and love God; your eyes indeed cannot yet see him, but every thing you see, are so many marks of his power and presence, and he is nearer to you, than any thing you can perceive. Take him for your Lord, and Father, and Friend; look up unto him as the fountain and cause of all the good that you have received, through my hands; and reverence me only as the bearer and messenger of God's good things unto you; and he that blessed my father, before I was born, will bless you, when I am dead.

Your youth and tender mind are only yet acquainted with my family, and therefore you think there is no happiness out of it. But, my child, you belong to a much greater family than mine; you are a younger member of this Almighty Father of all nations, who has created infinite orders of angels, and numberless generations of men, to be fellow members of one and the same society in Heaven. You do owe reverence and obey my authority, because God has given me power over you, to bring you up in his fear, and to do for you as the holy Fathers, recorded in scripture, did for their children, who are now in rest and peace with God.

I shall in a short time die, and leave you to God, and yourself; and I trust in God that I shall go to his Son Jesus Christ, and live among Patriarchs and Prophets, Saints and Martyrs, where I shall hope for your arrival at the same place.

Therefore, my child, meditate on these great things, and your soul will soon grow great and noble, by so meditating upon them. Let your thoughts often leave these gardens, these fields, and farms; to contemplate upon God and Heaven, and upon Angels and the spirits of good men living in light and glory.

As you have been used to look to me in all your doings, and have been afraid to do any thing, unless you first knew my will; so let it now be a rule of your life, to look up to God in all your actions, to do every thing in his fear, and to abstain from every thing that is not according to his will. Keep him always in your mind, teach your thoughts to reverence him in every place, for there is no place where he is not.

God keepeth a book of remembrance, wherein all the actions of all men are written: your name is there my child, and when you die, this book will be laid open before men and angels; and accordingly as your actions shall be there found, you will either be received to the happiness of these holy men who have died before you, or be turned away amongst wicked spirits, that are never to see God

any more. Never forget this book, my son, for it is written, it must be opened, you must see it, and you must be tried by it: strive therefore to fill it with your good deeds, that the hand-writing of God may not appear against you.

God, my child, is all love, and wisdom, and goodness; and every thing that he has made, and every action that he does, is the effect of them all; therefore you cannot please God, but so far as you strive to walk in love, wisdom and goodness. As all wisdom, love, and goodness, proceed from God; so nothing but love, wisdom, and goodness, lead to God. When you love that which God loves, you act with him, you join yourself to him, and when you love what he dislikes, then you oppose him, and separate yourself from him. This is the true and right way; think what God loves, and do you love it with all your heart.

First of all, my child, worship and adore God with humility; think of him magnificently, speak of him reverently, magnify his providence, adore his power, frequent his service, and pray unto him constantly and ardently.

Next to this, love your neighbor, which is all mankind, with such tenderness and affection as you love yourself. Think how God loves all mankind, how merciful he is to them, how tender he is of them, how carefully he preserves them, and then strive to love the world as God loves it. God would have all men to be happy, therefore do you desire, and will the same. All men are great instances of divine love, therefore let all men instance your love.

But above all, my son, mark this, never do any thing through strife, or envy, or emulation, or vain-glory; never do any thing in order to excel other people, but in order to praise God, and because it is his will that you should do every thing in the best manner you can: for if it be once a pleasure to you to excel other people, it will, by degrees, be a pleasure to you not to see other people so good as yourself. Banish, therefore, every thought of self-pride, and self-distinction, and accustom yourself to rejoice in all the excellencies and perfections of your fellow-creatures; and be as glad to see any of their good actions as your own. For as God is as well pleased with their well-doings, as with yours; so you ought to desire that every thing that is wise, and holy, and good, may be performed in as high a manner, by other people, as by yourself. Let this, therefore, be your only motive and spur to all good actions, honest industry and business, to do every thing in as perfect a manner as you can, for this only reason, because it is pleasing to God, who desires your perfection, and writes all your actions in a book.

When I am dead, my son, you will be master of all my estate, which will be a great deal more than the necessities of one family require. Therefore as you are to be charitable to the souls of men, and to wish them the same happiness with yourself in Heaven; so be charitable to their bodies; endeavor to make them as happy as you can upon earth. As God has created all things for the common good of all men; so let that part of them, which is fallen to your share, be employed, as God would have all to be employed for the *common good of all.* Do good, my son, first of all to those that *most deserve it; but* remember to do good to all. The greatest

sinners receive daily instances of God's goodness towards them; he nourishes and preserves them, that they may repent and return to him; do you, therefore, imitate God, and think no man too bad to receive your relief and kindness, when you see that he wants it.

I am teaching you Latin and Greek, that at proper times you may look into the history of past ages, and learn the methods of God's providence over the world. That, reading the writings of the ancient sages, you may see how wisdom and virtue have been the praise of great men of all ages, and fortify your mind by their wise sayings.

Let truth and plainness, therefore, be the only ornament of your language, and study nothing but how to think of all things, as they deserve, to choose every thing that is best, to live according to reason and order, and to act, in every part of your life, in conformity to the will of God. Study how to fill your heart full of love to to God, and love to your neighbor. As true religion teaches us to be governed by right reason; so it loves and requires great plainness and simplicity of life. Therefore avoid all superfluous show of finery and equipage; don't consider what your estate can afford, but what right reason requires. Let your dress be sober, clean, and modest: not to set off the beauty of your person, but to declare the sobriety of your mind, that your outward garb may resemble the inward plainness and simplicity of your heart. For it is highly reasonable, that you should be one man, all of a piece, and appear outwardly such as you are inwardly.

As to your meat and drink, in them observe the highest rules of christian temperance and sobriety; consider your body only as the servant of your soul; and only so nourish it, as it may best perform an humble and obedient service to the latter.

But, my son, observe this as a most principal thing, of which I shall remind you as long as I live with you. Hate and despise all human glory, for it is nothing else but human folly: it is the greatest snare and the greatest betrayer that you can possibly admit into your heart. Love humility in all its instances—practise it in all its parts, for it is the noblest state of the soul of man—it will set your heart and affections right towards God, and fill you with every temper that is tender and affectionate towards him. Let every day, therefore, be a day of humility—condescend to all the weaknesses and infirmities of your fellow creatures—cover their frailties—love their excellencies—encourage their virtues—relieve their wants—rejoice in their prosperity—compassionate their distress—receive their friendship—overlook their unkindness, and condescend to do the lowest offices to the lowest of mankind. Aspire after nothing but your own improvement and perfection, and have no ambition but to do every thing in so reasonable and religious a manner, that you may be glad that God is everywhere present, and observes all your actions.

The greatest trial of humility is an humble behavior towards your equals in age, estate, and condition of life. Therefore, be careful of all the motions of your heart towards these people; let all your behavior towards them be governed by unfeigned love. Have no *desire to put any* of your equals below you, nor any anger at those *that would* put themselves above you. If they are proud they are ill

of a very bad distemper; let them, therefore, have your tender pity, and perhaps your meekness may prove an occasion of their cure. But if your humility should do them no good, it will, however, be the greatest good that you can do to yourself.

Remember that there is but one man in the world with whom you are to have perpetual contention, and be always striving to excel him, and he is, yourself.

The time of practising these precepts, my child, will soon be over with you; the world will soon slip through your hands, or rather you will soon slip through it: it seems but the other day since I received these instructions from my dear father, that I am now leaving with you: and the God that gave me ears to hear, and a heart to receive what my father said unto me, will, I hope, give you grace to love and follow the same instructions.

Thus did Paternus educate his son.

THE TRINITY.

I HAVE been asked a thousand times, 'What do you think of the doctrine of the *Trinity*—what do you think of the *Trinity?*' Some—nay, many, think that to falter here is terrible; that to doubt here, or not to speak in the language of the schools, is the worst of all errors and heresies. I have not spent, perhaps, an hour in ten years in thinking about the *Trinity*. It is no term of mine. It is a word which belongs not to the Bible in any translation of it I ever saw. I teach nothing, I say nothing, I think nothing about it, save that it is not a scriptural term, and consequently can have no scriptural ideas attached to it. But I discover that the Trinitarians, Unitarians, and the simple Arians, are always in the field upon this subject, and that the more they contend the less they know about it. As a singular proof and example of this, I extract the following from the *Christian Messenger* of the 4th March:—

"Let us proceed to this inquiry, and, in the present case, employ ourselves with the question, *What is the Trinity?* What are the conception, or ideas either separately or combined, which form the object of faith, to which this appellation has been given? For the sake of form, this question may be asked, but no one, who has attended to the subject, will flatter himself that it can be answered. To bring together a small number of the leading opinions of those professing themselves Trinitarians, is all that will be attempted. It would be no difficult matter, perhaps, to determine in some general sense how the trinity is set forth in particular creeds, and the notions of individuals; but to find out any thing like a system in which all Trinitarians would unite, or to enumerate the parties into which the advocates of this doctrine have been divided, from its origin to the present day, and the opposing scheme invented to bring it within the compass of the human faculties, would be as impossible in itself, as fruitless in the attempt.

"*Trinitarians* themselves have not yet approached so near to a *similarity of views*, as to agree in a definition, notwithstanding *many of them* confess to regard faith in this indefinable doctrine

as absolutely essential to salvation. One of the heaviest censures affected to be passed by the orthodox on Unitarians, is, that they do not agree in explaining their own opinions. Before this point is insisted on any further, we should be glad if Trinitarians would unite in some explanation of the doctrine, which they profess to think the most important in religion; or, at least, show some good reason why we are to reverence as a fundamental article of faith, a doctrine, which cannot be defined in Scripture language, and which is confessed to be unintelligible and inexplicable. The truth is, that no plan has been devised, which was not encumbered with so many insurmountable difficulties, that few minds could be induced to receive it in that shape. Hence, plans have been multiplied, the powers of invention and combination have been put in requisition, till the theories of the trinity have become as numerous as the writers by whom it has been attempted to be explained.

"Bishop Stillingfleet speaks of five different trinities, radically distinct from each other, which the opposers of that doctrine had detected in the writings of its defenders. *First*, the Ciceronian trinity, which represents the three persons, as three relations of God to his creatures; *secondly*, the Cartesian trinity, in which the three persons are three infinite minds; *thirdly*, the Platonic trinity, which consists of three coeternal beings, two of which are subordinate to the other; *fourthly*, the Aristotelian trinity, in which the three persons are one numerical substance; *fifthly*, the mystical trinity, which no conscientious believer should presume to explain. Another writer has discovered forty particulars in which Trinitarians are at variance among themselves in their sense of this doctrine. Had he chosen to take the trouble, he might have found forty more.

"Some of the wiser sort of divines have been more cautious how they committed themselves. They have taken care to talk in such a way as either to mean nothing at all, or any thing, which should suit the taste and fancy of their readers. Instead of defining, or explaining, they tell us of three *differences*, or *diversities*, or *subsistencies*, or *properties*, or *somewhats;* of three *internal* relations, or *external* relations, or *modes of existence;* of any thing, indeed, but plain rational facts from which you can gain a single idea, or form a single conception.

"As an example suffer me to quote a paragraph from Cheynel's book of the Divine Trinity:—

"We may best resemble all that difference," says Cheynel, "which is between the essence of God, and the divine subsistences, by considering the transcendant affections of *ens simpliciter*, and the attributes of God: who doth infinitely transcend, not only a predicamental substance, but a metaphysical entity; as the most metaphysical men, who are sound in faith do honestly confess. Concerning the transcendental affections of *ens;* which are *unum verum bonum*, we say, these three affections, and ens in latitudine, *do not make four things really distinct;* and yet we say, they are *real and positive affections.*"

"This, in the language of the learned Henry Taylor, is called explaining; and it is just as clear as the explanations, with which other divines have darkened this subject, although they may have been less skilful than Cheynel in using the dialectical weapons of the schoolmen. Witness an elaborate volume recently published by a professor of oriental languages in the College of Aberdeen, in which the acute professor attempts to prove the doctrine of the trinity by "Reason and Demonstration founded on duration and space." Witness Sherlock's Vindication, by the reading of which Emlyn and Manning were driven to the Unitarians. They were tempted to suspect, that a doctrine which the ability of such a man succeeded so imperfectly in explaining, and so poorly in vindicating, must have something defective in itself. Witness the writings of Barrow, and Westerland, behold men of great genius and learning uttering themselves on the trinity in phrases of such unmeaning import, as they never would have ventured on any other subject of the most trivial kind. Look where you will, and it will invariably be found, that the more the defenders of this doctrine say about it, the less intelligible they become, and the farther they recede from the principles of common sense."

This is one of those *untaught* questions which I do not discuss, and in the discussion of which I feel no interest. I neither affirm nor deny any thing about it. I only affirm that the whole controversy is about scholastic distinctions and unprofitable speculations; and that to believe that "God so loved the world as to send his *only begotten* Son into the world, that whosoever believeth on him might not perish but have everlasting life," is quite another and a different thing from believing any system of Unitarianism, Trinitarianism, or Arianism in the schools. EDITOR.

SERMONS TO YOUNG PREACHERS—No. V.

THE following conclusion of an address to a mixed congregation of religious sectaries, may afford you some idea of what was intended in my last by proclaiming reformation to a people, and arguing with them, on their own concessions:—

CONCLUSION OF AN ADDRESS FROM ECCLESIASTES.

"You acknowledge that God the Almighty, the Omnipresent, the Omniscient, created you, preserves you, and sent his Son to save you; and yet you fear not his omnipotence, regard not his omnipresence, and think to conceal yourselves from his all-seeing eye! He preserves you, and where is your gratitude—where your affection for him? Do you not owe him every thing, and will you not give him even the homage of a grateful heart? And you say he sent his Son to save you, and will you reject the message of his love, and refuse submission to him that died for your sins, and called you to honor and immortality?

Can you think he created you for no purpose, with no design, *and that he feels* no interest in you? Why, then, has he built the *universe for you*? Why does he make his Sun to shine upon you, *and send you* the rain and dew of heaven?

And what regard to him do you show? How many thoughts do you give him every day—how much of your affection does he share? Has he given you eyes to see every thing but his wonderful displays of himself—ears to hear every thing but his voice—a tongue to speak every thing but his praise—and a heart to feel every thing but his love? Which of your appetites and passions, and evil habits are restrained by the fear of him? What energies of your nature are called forth by your veneration and love for him? With what fear does his frown, his indignation, fill you? And with what love and ardent desire do his promises inspire you?

You acknowledge the Bible to be his oracle to men. How do regard it? Do you represent it to be obscure, unintelligible, a barren, and dead letter? What an insult to its author! what a reproach to his wisdom, goodness, and mercy! Do you read it, do you search for its meaning as for hidden treasure? Are the words and works of men sought after, read, and valued more than the volumes of God's authorship? Will you not be ashamed and afraid to see him, when you reflect that you have not read, nor studied, nor regarded the message which he sent you; that you honored any, and almost every author more than him; and that while he displayed the greatest regard for you, you showed the least to him. How can you think of appearing in his presence, having thus insulted his Spirit of wisdom and revelation? Surely he has called, and you have refused; he has stretched out his hand, and you would not regard? Will he not laugh at your calamity, and mock when your fear cometh? How vain and fruitless to implore his mercy then, when you disdain it now; to ask for pardon then, when you refuse it now; to sue for favor then, when you reject it now!

You have contended for correct opinions and sound doctrines, but what sort of lives are you leading? You have been zealous for what you call "the glory of God," when it was, in fact, and when stripped of its disguise, the glory of your own opinions and forms. What avails your sound opinions, and your barren and unfruitful lives? Have you considered that you are not your own, but that you are God's property? What revenue of praise does he reap from you, and what good have men received from you? While contending for the opinions of men, do you not feel that there is no life in them; that they are cold and lifeless as moonshine; that they neither warm, nor cheer, nor purify your hearts; that they are but the shadows of truth, and that in feeding upon them, you only feed upon the wind. Have you ever felt the power of the love of God? have you ever breathed in an atmosphere perfumed with the fragrance of his grace, while contending for your speculative abstractions? Does not experience teach you that you seek the living among the dead, when you visit the sepulchres of the sectaries, when you look for salvation in and through their speculations? These opinions for which you now contend are the ghosts of departed philosophers, who could not find peace in their lifetime, and now cannot rest in their graves.

Will you not, then, eat the bread of God, and drink the water of *life, by coming* to Jesus and receiving him as the Son of the living God and the Saviour of men? Has he not taught you that none can

reveal the Father but himself; that none can know the Father but he to whom *he* reveals him! Why, then, will you not come to him and learn from him, seeing that he has told you that *he* alone can teach you—that *he* alone can reveal the Father to you? 'Tis vain for you to go to Moses, to those who preceded him; and it is still more vain for you to go to those who have succeeded the Apostles, and who have endeavored to supplant them by new theories, to "know the living God and his Son Jesus Christ, which is *eternal life*," as he has taught you.

Do you not acknowledge Jesus to be the Great Prophet, the Great High Priest, and the Almighty King of his own kingdom? If he be the Great Prophet, why not be taught by him? Moses would have rejoiced to have lived under him, and yet you would rather be under Moses or Calvin than under this Great Prophet. May he not say, "If I be your Prophet, where is my honor? Do you sit at my feet? Do you hearken to my voice? Do you take your lessons from my instructions? Do you think that I speak less clearly, less intelligibly, less forcibly, less authoritatively, than your compeers?" Yes, were you to be asked these questions, what answers could you give?

You say he is your High Priest. Have you reposed confidence in his sin offering? have you fled to him as your intercessor? have you been reconciled to God through him? If not, call him not your High Priest, for he is not. By one offering of himself he has perfected the conscience of all them who obey him. If by him you are not reconciled to God's government, to others he may be a High Priest, but to you he is not. Had you come to him as your High Priest, you would have found peace with God, and you would have rejoiced in him as your shield and hiding place.

But you say he is the King eternal, immortal, and invisible, and he is *your* King. Then you obey him; then you must submit to his government. But have you vowed allegiance to him? *When*, and *where*? When did you make the vow? when did you enlist? when did you say "Thy God shall be my God, and thy people shall be my people?" Tell me, *when* did you make this vow? And tell me, did he receive you into his kingdom? If so, surely you must wear the livery of your Master, and bow to the ensign which your King has raised.

"If I be your King," may he not say, "where is my reverence and where is my fear? Are my commands obeyed—are my instructions regarded? Do you expect me to promote and honor you in my kingdom without any proof of your loyalty? Who has ever done so? Who has rewarded cowards, traitors, and neutrals, except with chastisement? Call me not Lord, Master, nor King, unless you regard and honor me as such."

No, my friends, unless you act consistently with your convictions and concessions, better, infinitely better, you had made none. You *only treasure* up wrath against the day of wrath and revelation of *the righteous* judgment of God. You had better remember that *the King has* declared that he that knew his Master's will, and prepared *not himself*, shall be beaten with many stripes. And, adds

he, "Bring out these mine *enemies*, who would not that I should reign over them, and slay them before my face."

But you must obey or perish. This is his decree. You say that God is the God of truth; that he cannot lie; that heaven and earth may pass away, but his word can never pass away. Tell me who has proved that God has ever failed to honor his own word? What promise or what threat has he uttered which he has not made good? None, none. Individuals, families, cities, nations, a whole world perished when he threatened it. Remember the fall of Adam, the curse inflicted upon man and upon woman, upon the old world, upon the sons of Ham, upon the cities of Sodom, Gomorrah, Babylon, Nineveh, Jerusalem—upon the Canaanites, the Egyptians, the Chaldeans, the Medes, the Romans, the Jews, upon the antichristian nations of Europe. And he that said, "In the day thou eatest thereof, dying thou shalt die;" who said, "Yet one hundred and twenty years, and the whole world shall be drowned," hath said, that "he who hears the gospel and disbelieves it—that he who knows not God, and obeys not the gospel, shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." Do you believe this, and acknowledge that God cannot lie, and will you promise yourselves impunity in your disobedience!

And are you not *disobedient* to the gospel? What, do you ask, "Can a person *disobey* the gospel?" If the gospel be all *promise* and no command, then you cannot disobey it. We never talk of *obedience*, but when there is a *command*. And certainly nothing can be more unequivocal than that God "*commands* all men every where to *reform*;" that *the* "*obedience of faith*," and "obeying the gospel" are common expressions in the apostolic writings. Yes, certainly, you have read that God commands all men every where to reform; and he that has not obeyed this command, has not obeyed the gospel, and is a rebel.

It is not the ten commandments, but the *new* commandment which will condemn you. Yes, this is *his* commandment, that we should believe on his Son Jesus Christ; and the condemnation now is, that you obey not him whom God commissioned, but "that you love darkness rather *than light*."

To command men to reform is a proclamation of mercy—yes, it is the gospel. For who proclaims reformation without forgiveness? It is not God. When he commands reformation, it implies forgiveness—when he says "*reform*," it is "that your sins may be blotted out"—it is "that times of refreshing from the presence of the Lord, may come upon you"—it is "that he may send Jesus a second time unto your salvation, to raise you from the dead, and to induct you into eternal life."

And again, I ask, are you not disobedient to the gospel? Have you reformed? Have you turned to the Lord? And what is the proof of it? Nay, rather, what is the first act thereof? Have you put on Christ? In one sentence, have you been immersed into the *name of the* Father, and of the Son, and of the Holy Spirit? Have *you, or have you not?* If you have not, you have not obeyed the

first commandment of the Great King. For that reads, "*Reform and be immersed for the remission of your sins.*"

Now what is your excuse?—*Ignorance* you cannot plead, for you have the oracle. *Inability* you cannot plead, for here is water; *pollution* can be no excuse, for the clean need no washing. Would you make your sins a reason why you should continue to sin?—your former disobedience a reason why you should always disobey?—your want of disposition a reason for continued indisposition! Would you disobey to-day, because you disobeyed yesterday; and will you promise to be more docile, and more odedient *to-morrow*, than you are *to-day!* Will the Lord be more gracious to-morrow, than to-day; and will it be more easy for you to shake off the dominion of sin when it has longer reigned over you, than it is at this instant?

If you did not say, you believe in the divine mission of Jesus, that he is the Son of God, the Saviour of *sinners*, I should not thus address you. But this you confess. And this is the very reason why your sin is so grievous. Because you say, "*We see,*" therefore your sin remains.

Tell me not that you want a better heart, better feelings, and more assurance of God's favor, before you obey. This is all a deception, a delusion. How could a disobedient heart become better by continuing disobedient? How could you expect better feelings while rebelling against Jesus! How can you expect any more assurance of the divine favor, while you trample under foot the pledges of his love, which he has given. Nothing can cure your heart, nothing can produce better felings, nothing can increase your assurance of the divine favor, but your obedience. Humble yourselves, and God will exalt you. Take Christ's yoke upon you, and *he will give you rest.* But if you will not kiss the Lord, if you will not bow to his sceptre, if you will not submit to his guidance; and yet feel happy, and find peace, and have good feelings, and a new heart in so doing; though all men should flatter you, there is one who will tell you that it is all delusion, strong delusion, for you to feel peace of mind, while you refuse to obey the gospel, and to come into the kingdom of Jesus through the washing of regeneration, and renewal of the Holy Spirit.

ECCLESIASTES.

COLUMBIAN STAR.

WITH such precious and *interesting* morsels as the following does the Editor of the Columbian Star occasionally treat his readers.

"*Extract of a letter from a ministering brother in Powhatan County, Virginia.*"

"I occasionally read the STAR, and also the Christian Baptist, for I wish to "*prove* all things," that I may "hold fast that which is good." Whether the Star diffuses any additional light, I leave *others to* determine; but of one thing I am convinced, and the *more I read,* the more I am convinced, that the Christian Baptist is *exercising* a most unhappy influence wherever read. Besides

ıpposition manifested by the Editor, against all the benevolent ıutions of the wondrous age in which we have the happiness 're, if I understand him, he believes, and contends, that bap- is indispensable to the forgiveness of sins, or that in the act of ism *alone*, we receive the pardon of our guilt, and that persons ır day and country never do receive the remission of sins 'e they are baptized. Now my brother, if ever I received the on of my sins at all, I must believe it was several weeks *before* s baptized; and consequently, if Mr. Campbell's sentiment be , I must "cast away" all my hopes of pardon received. Again, eems (if I can understand him) to deny the immediate agency ıe Holy Spirit in the application of divine truth to the sinner's t; or that the *word itself*, (the mere letter) *without* the influ- : of the Holy Ghost, is the efficient agent in the conversion of ers. Now, if this be true, I would ask why are not all who or hear the scriptures read, at once converted to God?

never saw Mr. Campbell, but I have been informed within a days, that he has lately preached two sermons in Richmond, ı two hours and a half in length, upon the subject of baptism, studiously avoided saying any thing, either about the subject ıe mode; but exerted all his powers to prove the efficacy of ism in the remission of sins.

on these two points he is not in error, then I have yet to n the truth."

ow nothing can be more harmless than the last paragraph. I just change the personal pronouns in it, and that will return o Mr. Brantly's ministering brother in Powhatan. "If, on e two points *he* is not in error, then *I* have yet to learn the h." All this may be, and it may not be, as Doctor Doubty ld say. Yet this is as good logic, and as able an argument as generally hear. It does not accord with my experience: neither Jeremiah Moore—no, nor did old father H———so preach; therefore, it is error. For these old men were inspired, and experience is infallible. *Ed. C. B.*

THE BAPTIST RECORDER.

he Baptist Recorder of Kentucky, edited by brother Clack o. has ceased to be a *two-weekly* preacher. It is now to become onthly herald, and to be issued in a *new form*. I do hope it change its *matter*, as well as its *form*. Do, brother Clack, ıe out of the gates of the great city. Your little creed, which : my eye the other day in the "*Christian Messenger*," I believe ry word of. It has seven articles. I believe the articles of h in it, and I also agree with you in the philological article, in the articles of opinion. Your *philological* article, which upies the fifth place in your creed, is "*immersion only is baptism;*" in English, *immersion only is immersion*, and no one can make it re or less, is certainly a true and necessary article. I do as- e brother Clack I believe all his creed *examino*—will he then se to sustain them that would excommunicate both him and me, ve believed any thing more or less than his seven articles of h, *philology*, and opinion. Ed. C. B.

SABBATH MAIL REPORT.

THE Committee on the Post Office, to whom were referred the memorials on the subject of the Sabbath mails, have reported against any alteration in the existing laws. They say, in substance, that some religionists hold to the sanctity of the *first* day of the week—others to the sanctity of the *seventh*—and others to the sanctity of *none*—that their disagreeing among themselves, call upon government to interpose and settle the controversy;—they say that congress, so far from having authority for doing this, have no right to determine whether any day has been designated by the Almighty for religious ceremonies. The Committee do not impugn the *profession* of the memorialists, but they say, "we are not to forget that Cataline was a professed patriot;—that Arnold was a professed whig—and that Judas, a *professed disciple*, betrayed his master." They say that "the Persians had their idols, the Grecians their oracles, the Romans their auguries, and modern Europe her priesthood;" and they warn us, if we wish to escape the superstitions, oppressions, cruelties, and crimes, which a blind religious zeal has inflicted upon pagan nations, and is now inflicting upon Europe, not to grant the denominations calling themselves Christians, in this country, any special countenance. Speaking of our clergy, they say "the robe of sanctity too often glitters to deceive;" they further say, that the petitioners might with as much propriety ask congress to suspend a ship of the line in her passage on the ocean, or an army in its march towards the invading enemy; as to stop the transportation of the mail on the Sabbath—they say the mail is intended to improve the condition of man, and were it to be suspended one day in seven, "one-seventh part of the improvement of the country would be lost." They say, finally, in reference to suspending the mail on the Sabbath, that they might, so far as principle is concerned, just as well establish a national church, and endow the clergy. Such is an outline of the reasoning contained in the report, and we leave our readers to judge of its logic and morality. [Ten thousand copies were ordered to be printed.] *Washington City Chronicle.*

HINTS ON HEALTH.

"A MAN," says Sir William Temple, "has but these four things to choose out of—to *exercise* daily, to be very *temperate*, to take *physic*, or to be *sick*." We may venture to assert, with a much later writer, that the principal secrets of health, are, early rising, exercise, personal cleanliness, and leaving the table unoppressed. When a family rises early in the morning, conclude the house to be well governed, and its inmates to be industrious and healthy.

Journal of Health.

BIBLE SOCIETY.

"THE American Bible Society now have 16 steam and 12 hand *presses at work*; and are able to complete 1000 full copies of the *Bible every day*. They have about 300,000 Bibles and Testaments *now ready for* distribution."

CHRISTIAN BAPTIST.

{No. 10.} BETHANY, BROOKE CO. VA. MONDAY, MAY 3, 1830. {Vol. 7.}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

The "Christian Baptist"—worth $2,500 per annum!

MESSRS. Clopton, and Brantly of the "Star," have combined their efforts to oppose the reformation. Mr. Clopton has commenced a series of essays against this work and all my efforts towards reformation. These I will examine with all candor in the Millennial Harbinger. Mr. Clopton represents me as in the pursuit of *wealth* and *fame*, as Lawrence Greatrake once did; and while Mr. Clopton furnishes the *text*, Mr. Brantly gives the *notes*. In a note appended to the first number from Mr. Clopton, the editor of the Star tells the reader that I must, on his data, clear 2,500 dollars per annum on this work. This I shall notice here, reserving Mr. Clopton for the Harbinger.

I have spoken freely and I have written freely upon the Kingdom of the Clergy. I have exposed a good many of the *mercenary* tricks of hireling ministers, which has brought upon me a world of calumny and censure. I knew it was an invidious task; but finding it as necessary to the demolition of the Kingdom of the Clergy, as it was for Paul and Jude, in detecting the first buddings of Antichrist, to inveigh against the hireling system, I was constrained to speak of some who hold men's persons in esteem for the sake of gain, and of some who served their own belly rather than Jesus Christ. I could have wished that this most irksome part of my duty could have been dispensed with; but it could not.

I never did suppose that the Baptist preachers deserved much censure on this account. For however mercenary they might be, (and it is to be presumed that they are men of like passions with other religious teachers,) the Baptist people had been long ago taught that the best method to keep their leaders *humble* was to keep them *poor*. And they do so.

Still there were some few Baptist preachers of uncommon merit, who were located in some of the most gay and fashionable churches, who became so like other *reverend* gentlemen of the cloth, that they could now and then hear a *loud call*, especially in a very calm and serene day. Some of these demurred and protested against my saying a word against *hireling* priests or *mercenary* prayers and sermons. Indeed, they took it quite ill that I should impute to the *priesthood*, no matter how their works appeared, any such motives.

For instance, if a preacher left a *cure* worth five hundred dollars per annum, and obeyed a call to take the *cure* of a thousand dollars per annum, we were to suppose him governed solely and wholly by the love of souls, by his greater affection for the souls of the rich than the poor; and that to speak to three hundred rich men, rather than to three hundred poor men, was preferred purely out of a more ardent affection for the souls of the rich.

Some of the more *gifted* Baptist preachers would have me thus to think and speak. But still I could not think as they wished, and could not speak as they would have me to do; and therefore they have become incensed against me. Among these may, perhaps, be ranked Mr. Brantly of the Star. He seems to have laid it much to heart that any one should suspect that he knows the difference between a rich and a poor congregation; or betwixt teaching an academy *six days* in the week for a certain annuity, and preaching to a church *one day* in the week for something less, *eo nomine*, but really more in *ipso facto*.

I have heard of persons guilty of murder, disclose the secret by an over-anxiety to conceal it; and if I might judge from recent indications, the conscience of Mr. Brantly is disturbed somewhat on another matter which may require my sympathy. He wishes to clear himself of any suspicions arising from his present incumbency, or from his translation from Augusta to Philadelphia. If he continues to justify himself before he is formally impeached, we shall begin to suspect that every thing in Denmark is not sound.

But, perhaps, he only meant to assist Mr. Clopton of Virginia in declaring me out of the pale of ecclesiastical law, and to be given over to the secular power. From some motive or other, he has represented me as making out of the "little" Christian Baptist ten times as much money as he would have us to believe he makes out of the Star; and would therefore have all his readers believe that I have been as *mercenary* as himself; nay, much more so;—for it is more mercenary, *in his logic*, to take money for a periodical paper, than it is to take money for preaching and for a periodical paper too. Nay, he would have the readers of the Star to think that I am as mercenary as himself, because I have "preached," as he would call it, for nearly twenty years, for no earthly remuneration under the Sun; and because I commenced some six or seven years ago a "little" unpopular paper in the backwoods of Virginia, in the land of Zebulon and Naphtali. Because of these impious and profane deeds, I am as mercenary as he who came from Augusta to Philadelphia to preach to the richest Baptist church in Philadelphia, and to edit one of the most popular and best patronized Baptist Stars on the continent. I say, because of this, I am made to appear as mercenary as himself; nay, that I make more money "out of the Baptists" upon the "little" Christian Baptist, than he makes out of the richest church and the most popular Baptist paper in the United States!!

He calculates the expense and profit of my printing-office with all mathematical minutia, upon *his own data*, however; fixing his own price, and giving me his own profit; affirming, for example, that the *paper on which* this work is published is worth no more in Philadelphia *than 2 doll.* and 50 cts. per ream, at the very highest calculation;

whereas I have uniformly paid 3 dollars and 50 cents and 3 dollars and 75 cents per ream for every ream used in this work; in this way he calculates expenses. He next gives me his *own list* of subscribers, every one of which pays the uttermost farthing, and thus he netts me 2,500 dollars per annum, *clear gain* on the Christian Baptist!

Now, when I consider that Mr. Brantly had all the documents necessary to assure him that he was publishing the most egregious errors, I am astonished at the man. If he had had no means of knowing, why did he presume to know? and if he had the means of knowing, why did he not know? But he had the means of knowing so much with certainty as to have assured him that this was as gross an error as he could publish. It is one year since the monthly receipts for this work have been published, and when he condescended to become a calculator of this *honorable* character, we certainly might have expected he would have turned to the tables. And having documents that, from the nature of the case, must be authentic, what excuse can we find for this glaring misrepresentation? And what do these authentic documents (the *monthly receipts* for this work) exhibit? My clerk has just now handed me the amount, which, in the aggregate gives the sum of 1487 dolls. 62½ cts. as the whole amount received during the last year, and the most prosperous year in the way of receipts since the commencement of this work. All editors know that on an increasing list of subscribers, the receipts every year upon a periodical do increase beyond the actual increase of subscribers, because back volumes are paying up. The last year furnishes him the sum of 1487 dolls. 62½ cts. as the whole amount, and it is the largest sum collected in any one year upon this work; yet after paying all the expenses on what he supposed the amount of copies published, and having this document before him, he tells those unacquainted with this matter that the Christian Baptist netts $2500 per annum!! After paying the expenses upon his 4000 copies out of 1487 dolls. 62½ cts. the balance is 2500 clear gain!!!

But this is not all. There are various other errors in the said calculation—I mean not only arithmetical errors, but I was going to say *moral*, perhaps I ought to say *intellectual* errors. He says I have charged mercenary views upon all ministers of the gospel who receive a support for themselves and their families as a remuneration for their services This is not fact. I never accused even Mr. Brantly of this. I may have supposed that *he* had too much respect to the earthly recompense of reward; but further than this the deponent hath not said. But as Mr. Brantly has evinced considerable sensitiveness upon this subject, will he publish to the world what salary he receives from the church, with all the perquisites of office, and all he receives from the editorship of the Star and the other offices with which he is invested? Let us have the facts and documents of the case, and the facts and documents of the Augusta establishment; and while he calculates for us, let him calculate for himself. He also says that I "*boasted*" of having 4000 subscribers. This is not a fact. When and where, Mr. Brantly? The *onus probandi* is yours.

I wish I could say, and that I could prove, that this work has been *profitable to* me. I wish this on two accounts: first on my own account, because then I could still enlarge my means of doing good.

which I trust I shall ever do in proportion to my ability; and in the second place, I could wish that it had become very profitable for an example to others. For if a work begun and carried on for seven years; opposing the popular schemes of an apostatized christian community, advocating the ancient or primitive gospel and order of things, in opposition to the modern gospels and antichristian establishments, issued in the county of Brooke, by one who had concealed himself in the backwoods, and kept aloof from all the hobbies and from all the great undertakings of the day, during *ten* of the most ambitious years of human life; I say, if in the plain, unvarnished, and humble garb in which this *"little"* work has appeared, it could have become profitable to its proprietor, what an argument would this be to the timid and faint-hearted to obey God rather than man, and to seek the honor which cometh from God rather than that which cometh from man only?

I can assure my friends that, averse as I am to being in debt, and determined as I have been to pay off all claims against me on the account of my printing-office with all the works issued from my press, and all the imputations of my opponents as to gain, I have never since the commencement of this paper been able to pay for a lot of paper for a new work when it was ordered; and had I not had other means to rely upon than the press for its own support, the enemies of reform would have triumphed long ago. They would then have ascribed their victory to other causes, and my defeat to the badness of the cause. But by the increased energies of the numerous friends of reform, I am warranted to expect that I shall not eventually fail to realize not only the actual expences incurred, but also a remuneration for the corporeal and mental labor which I have bestowed in pleading a cause which, however it may go with me, I am assured will triumph. When that remuneration which is as yet altogether *prospective*, shall have been realized, I hope to dispose of it in a way I shall not be ashamed of when my opponents and I shall both appear together before him to whom we shall all give an account of our stewardship. If I should never realize it, I shall have the less to account for; for my stewardship will be so much the less.

EDITOR.

THE JEWISH AGE—No. XIV.

THE MINISTRY OF JOHN.

THE ministry of *John the Harbinger* was in the conclusion of the Jewish age. He and the Messiah were born while the Temple was yet standing. Once in the end of the *world*, or in the end of the *age*, did the Messiah appear, says Paul, to put away sin by the sacrifice of himself. *We are, then, to consider both John and Jesus as born, living, and dying under the Jewish age.* Few regard this as a fact, though a fact of great importance it assuredly is. Malachi, the last of the Jewish prophets, taught the Jews to expect John or Elijah before the coming of the great and terrible day of the Lord upon the Jewish *nation.*

During the ministry of John, neither he, nor the Saviour, nor his Apostles, nor the seventy disciples, went to proclaim out of the commonwealth of Israel. The proselyting era did not commence while the Messiah lived, for the reasons assigned in my last. Jesus once visited Samaria, and was made known to some of the Samaritans as the Messiah; but it was not until after his resurrection that he ordered the glad tidings of his reign to be promulged through Samaria. Nay, indeed, he forbade it: "*Enter not a Samaritan city,*" gave he in charge to his attendants and heralds.

The reign of God was announced, and the glad tidings of the coming reign were proclaimed first and exclusively to the Jews, that among them a people might be prepared for the Lord. Hence the lost sheep of the house of Israel first and exclusively engrossed the attention and the labors of the original heralds of an eternal salvation.

Not only was the character of the author of the christian institution revealed, but also the genius and character of his kingdom opened to many, taught in parables, and literally developed by Jesus in his own lifetime to the Apostles, and to many in Judea who expected salvation to Israel.

The Jewish age terminated with the burial of Jesus. It began with the paschal lamb which the Jews killed in Egypt and eat the night before they marched. Fifty days after they ate that passover, their institution was proclaimed from Mount Sinai; that was, so to speak, the *first Pentecost.* Jesus ate the last passover of divine authority; he died at the time Israel crossed the Red Sea; he kept the last Sabbath of the Jewish law in the grave; he arose the day the manna first fell on Israel; and on the day of Pentecost, the day on which the Lord spoke to Israel from Mount Sinai, the fiftieth from the the passover, on the same day did the Holy Spirit, from Mount Zion in the city of Jerusalem, first announce the New Institution.

The Jewish age and Jesus died at the same moment. Their Sabbath and he slept in the same tomb; and during the forty days from his resurrection to his ascension, and thence to Pentecost, there was a period, a full period between the Jewish and the Christian Age. He suffered no one to speak to the unbelieving during this period. He would not let his Apostles open their lips until he was crowned in heaven. "Tarry in Jerusalem," said he, "until you be endued with power from on high."

These are the grand landmarks in the progress of God's revelations. These are the distinct chapters of the great volume of events which ought to be regarded as of primary importance in understanding God's book. "Jesus then was a minister of the circumcision to confirm the promises made by God unto the Father's" of the Jewish nation; and John appeared in the conclusion of the Jewish age to prepare the way of the Lord.

These facts in the sacred history, clearly and unequivocally taught, do throw much light upon the testimony of the Evangelists. Those who confound and jumble every thing to make a system of their own, can never understand these sacred writings. Some make christianity *as old as the creation,* and teach that Moses was in reality as much a *christian as* Paul or John.

There is infancy, childhood, and manhood in religion, as well as in human life. There is starlight, moonlight, twilight, and sunlight in religion, in the moral, as in the natural world. And he that objects against this economy might as well object that we are infants before we are men, or that Spring must precede Summer, and seed time harvest.

But to the conclusion of the Jewish age. John took the Jews as he found them. He argued with them on, and from, their own acknowledgments. He pretended to a mission from God, which was confirmed by the manner of his birth, and the peculiarities of his life, and by the descent of the Holy Spirit upon Jesus as soon as John immersed him. He averred that he was "*The voice of one crying in the wilderness,*" as spoke Isaiah. He remonstrated against the defection of the Jews—taught and practised a more strict righteousness and devotion than any of his cotemporaries of the Jews, and commanded an entire reformation of manners.

To his preaching of reformation, an immersion of reformers for the remission of sins committed under the law, was added. Multitudes flocked to him, confessed their sins against God under the economy of Moses, and were immersed. confessing their sins, and reforming from them. He proclaimed that the Messiah was soon to appear; nay, that he stood among them, though they knew him not, and that they should believe in him who was to come after him.

His immersion differed from that instituted by Jesus in the four following respects:—

1. He immersed in the name or by the authority of God, and not in the name or by the authority of the Lord. No act in religion, from the beginning of the world until Pentecost, was ever done by any other name or authority, than the simple name of God. By the authority of Jesus, or the Messiah, no act had ever been performed until in his own person he appeared in Judea, and until he declared that authority was given he commanded no man to perform any act by his authority.

2. He immersed *into* no name. That he did not immerse *into* the name of Jesus as the Messiah, as the Lord, is obvious from the following considerations:—

It is manifest from the narrative, that John immersed some persons, if not many, before he immersed Jesus. Now, in whatever manner, and in whatever name John immersed, he uniformly immersed. His immersion was the same during his whole life. But it has been said that he immersed some persons before he immersed Jesus: now these he could not immerse *into* the name of Jesus because *he did not know him* when he first began to baptize. His words are, "As for me, I knew him not, but to the end that he may be discovered to Israel, I am come immersing in water. For my part, I should not have known him, had not HE who sent me to immerse in water told me, Upon whomsoever you shall see the Spirit descending and remaining, the same is he who immerses in the Holy Spirit. Having therefore seen, I testify that he is the *Son of God.*" *But the Spirit* did not descend on Jesus till after his immersion; *consequently* John immersed others before he knew the Messiah.

Again, he did not immerse into the name of the Holy Spirit, because the Spirit was not yet given; for Jesus was not yet glorified; and those who were immersed by John had not heard any thing of the Holy Spirit. [See Acts xix. 1—8.] The Son and the Holy Spirit not being yet revealed, he could not immerse into either the name of the Son or of the Holy Spirit.

The Jews at this time had but the knowledge of God common to the nation, and it was therefore simply by the authority of the God of Abraham the Jews were immersed; and as they had always professed that name, there was neither need for, nor propriety in, their being immersed into that name.

3. But in the third place he did not immerse into the christian faith. All the Jews believed that a Messiah would come; this was the common expectation of all the commonwealth of Israel. But it is one thing to believe that a Messiah was to come, and soon to come; and another thing to believe that any particular person and character was he.

It is one thing to believe that some person killed A B, and another thing to believe that C D killed A B. The former faith would not now injure any person though a whole jury possessed it; but the latter faith imperils the life of C D. So a belief that some person was to be the Saviour and Redeemer of Israel was one thing, and to believe that Jesus the Nazarene was that person, was another, and produced very different feelings and behavior.

To believe that Jesus *is the Lord of all*, that he died as a sin offering, and that he arose from the dead, was impossible to any of John's cotemporaries. For Jesus was *not made Lord*, as Peter imparted on Pentecost, until he ascended into heaven. He must first be a servant before he could be king. He must suffer before he could be made perfect as the Captain of Salvation. He must first be humbled, before he could be glorified. That he was to die for our sins, and to rise from the dead, neither John nor any of John's disciples knew or believed. For long after John had died, and after Jesus had taught his followers farther than John led them, when he talked of his resurrection they could not understand him; and after he rose from the dead and appeared unto the women, this testimony appeared unto the wisest of the Apostles as idle tales, and they believed them not. It is useless to reason farther to show that the disciples of John had not the faith which christians after Pentecost had; consequently, could not be baptized into a faith which they did not possess.

In the fourth place, John's immersion brought no man into the kingdom of heaven. The reason is obvious: no person could come into a kingdom which was not set up. I need not, to the readers of this work, at this late period, be at much pains to illustrate this point. All who have read the new translation must know that the Reign of Jesus is called the Reign of Heaven, and the institution which he has set up on earth is called the *Kingdom of Heaven*. This kingdom and reign was the burthen of John's proclamation, and of the Saviour's preaching and teaching. John and the Messiah, *during their* personal ministry, only said it was approaching, or near *at hand, and* soon to appear. It was impossible that the kingdom

could be set up on earth until the King was placed upon his throne. This could not be until Jesus was exalted. It was after his humiliation unto death that his Father highly exalted him. Then he began his reign. Then he sent down the Holy Spirit: for the Spirit was not given until Jesus was glorified. John's preaching and baptism only prepared the people and brought them nigh to the kingdom. It introduced no man into it. John's disciples entered not in by virtue of John's immersion. Every man, Jew and Gentile, who came into the kingdom, must be born of water and of the Spirit.

But the fact that Jesus was not exalted until he rose from the dead; that he did not commence to reign until he was prepared by sufferings; that his kingdom was not begun until he was crowned Lord of all, is sufficient to establish the truth of the proposition that John's immersion brought no man into the kingdom of heaven; for that kingdom had not, in John's time, come. Christian immersion, then, differs from John's in four great and important particulars:—First, *in the name*, or by the authority, by which it is done. Second, *into the name* into which it is done. Third, *the faith* upon which it is done; and fourth, *the kingdom* or *institution* into which it introduces us.

John's immersion was by the authority of the God of Abraham, or the God of the Jews as he once chose to be called. It was, as christians would say, performed by the command and authority of the Father, in his own name; whereas, after Jesus had received all authority in heaven and earth, he instituted an immersion to be performed by his authority as Lord, and as Christ.

John immersed into no name, but only that they should believe on him that was to come after him. But Jesus commanded his disciples to be immersed into the name of the Father, and of the Son, and of the Holy Spirit.

The faith and reformation upon which John immersed, would not entitle any person to christian immersion. No man, by the authority of Jesus Christ, would be authorized to immerse any man professing to believe that the Messiah would soon appear, or that the reign of heaven was soon to commence. Nor would such fruits of reformation as John required, which was an exact conformity to the institution of Moses, be required now. A righteousness, and a reformation, and fruits of reformation, proceeding from loftier principles, and from more extensive relations, and issuing in a purer and more heavenly morality, is required now. For this purpose we require a disciple to believe and confess that Jesus is the Messiah, has died as a sin-offering, has risen from the dead, and is now exalted to be a Prince and a Saviour to give reformation to Israel and forgiveness of sins.

The state in which John's immersion left his disciples, was a state of preparation for the kingdom of heaven, which at first must be gradually developed and progressively exhibited to the world. But the state in which christian immersion leaves the disciples of Jesus, is the kingdom of heaven—a state of righteousness, peace, joy, and possessed of the holy spirit of adoption into the family of God. *They are pardoned*, justified, glorified, with the title, rank, and *spirit of sons* and daughters of the Lord God Almighty.

Such are the prominent points of dissimilarity between the immersion of John and that of the New Institution. Hence we never read of any person being exempted from christian immersion because of his having been immersed by John. But though all Judea and Jerusalem turned out, and were immersed in the Jordan confessing their sins, and receiving absolution from John; yet when the reign of heaven was commenced on Pentecost, of all the myriads immersed into John's immersion, not one refused, or was exempted from christian immersion. We read, however, of the immersion of some of John's disciples into Jesus Christ, who had been immersed. See Acts xix. I know to what tortures the passage has been subjected by such cold, cloudy, and sickening commentators as John Gill. But no man can, with any regard to the grammar of language, or the import of the most definite words, make Luke say that when these twelve men heard Paul declare the design of John's immersion, they were not baptized *into* the name of the Lord Jesus.

Nothing but the bewildering influence of some phantasy, of some blind adoration, of some favorite speculation, could so far becloud any man's mind, as to make him suppose for a moment that these twelve persons were not at that time *immersed into* the name of the Lord Jesus. Luke says, literally, "Hearing this, or upon hearing this, they were immersed into the name of the Lord Jesus. Then, after they were immersed into the name of the Lord Jesus, Paul laid his hands upon them, and the Holy Spirit fell upon them. Nothing can more fully exhibit the pernicious influence of favorite dogmas, than to see how many of the Baptists have been Gillized or Fullerized into the notion that these twelve men were not baptized into the name of the Lord Jesus when they heard Paul expound to them the design and meaning of John's immersion.

But for the present we dismiss this subject. Having thus briefly glanced at a few of the prominent items of the Jewish age, the distinguishing features of that dispensation in its origin, progress, and termination, we shall in the present work proceed to glance at the prominent characteristics of the christian age, in doing which, by way of contrast, still additional light will be thrown upon the Jewish institution. EDITOR.

THE two following articles are taken from the Christian Examiner, of Kentucky, on account of their *intrinsic* importance, and as a specimen of the discretion with which selections are made for that work. Bishop Jacob, Creath Jun. at the solicitation of brother Norwood, has become co-editor *Ed. C. B.*

EXTRACT FROM CLARKE'S PREFACE TO GROTIUS.

Now, as the state of Christianity at present is, were a heathen or Mahometan convinced of the truth of the christian religion in general, he would yet be exceedingly at a loss to know what society of christians to join himself with; so miserably are they divided amongst themselves, separated into so many sects and parties, which differ almost as widely from each other as heathens from christians, and who are *so zealous* and contentious for their own particular opinions, and

bear so much hatred and ill-will towards those that differ from them, that there is very little of the true spirit of charity, which is the bond of peace, to be found amongst any of them: this is a very great scandal to the professors of christianity, and has been exceedingly disserviceable to the christian religion; insomuch that great numbers have been hindered from embracing the gospel, and many tempted to cast it off, because they saw the professors of it in general agree so little amongst themselves: this consideration induced Mr. Le Clerc to add a seventh book to those of Grotius; wherein he treats of this matter, and shows what it becomes every honest man to do in such a case; and I have translated it for the same reason. All that I shall here add, shall be only briefly to inquire into the cause of such divisions in the church of Christ, and to show what seems to me the only remedy to heal it. First, to examine into the cause why the church of Christ is so much divided. A man needs but a little knowledge of the state of the christian church, to see that there is just reason for the same complaint St. Paul made in the primitive times of the church of Corinth: that some were for Paul, some for Apollos, and some for Cephas; so very early did the spirit of faction creep into the church of God, and disturb the peace of it, by setting its members at variance with each other, who ought to have been all of the same common faith into which they were baptized; and I wish it could not be said that the same spirit has too much remained amongst christians ever since. It is evident that the foundation of the divisions at Corinth was their forsaking their common Lord and Master, Jesus Christ, into whose name alone they were baptized, and uniting themselves, some under one eminent Apostle or teacher, and some under another, by whom they had been instructed in the doctrine of Christ, whereby they were distinguished into different sects, under their several denominations: this St. Paul complains of as a thing in itself very bad, and of pernicious consequences; for hereby the body of Christ, that is, the christian church, the doctrine of which is one and the same at all times and in all places, is rent and divided into several parts, that clash and interfere with each other; which is the only method, if permitted to have its natural effect, that can overthrow and destroy it. And from the same cause have arisen all the divisions that are or have been in the church ever since. Had christians been contented to own but *one* Lord, even Jesus Christ, and made the doctrine delivered by him the sole rule of faith, *without any factions or inventions of men*, it had been impossible but that the church of Christ must have been one universal, regular, uniform thing, and not such a mixtutre and confusion as we now behold it. But when christians once began to establish doctrines of their own, and to impose them upon others by human authority, as rules of faith, *(which is the foundation of Antichrist,)* then there began to be as many schemes of religion as there were parties of men who had different judgment, and got the power into their hands. A very little acquaintance with ecclesiastical history does but too sadly confirm the truth of this, by giving us an account of the several doctrines *in fashion* in the several ages of the christian church, according to the then present humour. And if it be not so now, how comes it to pass that the generality of christians are so zealous for

that scheme of religion which is received by that particular church of which they profess themselves members? How is it that the generality of christians in one country are zealous for *Calvinism*, and in another country as zealous for *Arminianism?* It is not because men have any natural disposition more to the one than the other, or perhaps that one has much more foundation to support it from Scripture than the other; but the reason is plain, viz. because they are established doctrines of the places they live in; they are by authority made the rule and standard of religion, and men are taught them from the beginning; by this means they are so deeply fixed and rooted in their minds that they become prejudiced in favor of them, and have so strong a relish of them, that they cannot read a chapter in the Bible, but it appears exactly agreeable to the received notions of them both, though perhaps these *notions* are directly contradictory to each other; thus, instead of making the Scripture the only rule of faith, *men make rules of faith of their own, and interpret Scripture according to them;* which being an easy way of coming to a knowledge of what they esteem to be the truth, the generality of christians sit down very well satisfied with it. But whoever, is, indeed, convinced of the truth of the gospel, and has any regard for the honor of it, cannot but be deeply concerned to see its sacred truths thus prostituted to the power and interests of men; and think it his duty to do the utmost he is able to take it out of their hands, and fix it on its own immoveable bottom. In order to contribute to which, I shall, in the second place, show what seems to be the one only remedy that can heal these divisions amongst christians; and that is, in one word, *making the Scripture the only rule of faith.* Whatever is necessary for a christian to believe, in order to everlasting salvation, is there declared, in such a way and manner as the wisdom of God, who best knows the circumstances and conditions of mankind, has thought fit. This God himself has made the standard for all ranks or orders, for all capacities and abilities; and to set up any other above, or upon the level with it, is dishonoring God, and abusing men. All the authority in the world cannot make any thing an article of faith, but what God has made so; neither can any power establish or impose upon men, more or less, or *otherwise* than what the Scripture *commands.* God has given every man proportionable faculties and abilities of mind, some stronger and some weaker; and he has by his own authority made the Scripture the religion of them all: it is, therefore, their indispensable duty to examine diligently and study attentively this rule, to instruct themselves in the knowledge of religious truths from hence, and to form the best judgment they can of the nature of them. The Scripture will extend or contract itself according to the capacities of men; the strongest and largest understanding will there find enough to fill and improve it, and the narrowest and meanest capacity will fully acquiesce in what is there required of it. Thus all men are required to form a judgment of religion for themselves, and to be continually rectifying and improving it: they may be very helpful and assisting to each other in the means of coming to this divine knowledge, but no one can finally determine for another; every man must judge for *himself;* and for the sincerity of his judgment he is accountable to

God only, who knows the secrets of all hearts, which are beyond the reach of human power: this must he left till the final day of account, when every man shall be acquitted or condemned according as he has acted according to the dictate of his conscience or no [*but he will not be judged according to his obeisance to this or that human creed.*] Were all christians to go upon this principle, we should soon see an end of all the fierce controversies and unhappy divisions which now rend and confound the church of Christ: were every man allowed to take the Scripture for his only guide in matters of faith, and, after all the means of knowledge and instruction used, all the ways of assurance and conviction tried, permitted quietly to enjoy his own *opinion*, the foundation of all divisions would be taken away at once; and, till christians do arrive at this temper of mind, let them not boast that they are endued with that excellent virtue of charity, which is the distinguishing mark of their profession; for, if what St. Paul says be true, that charity is greater than faith, it is evident no christian ought to be guilty of the breach of a greater duty upon account of a lesser; they ought not to disturb that peace and unity which ought to be amongst all christians, for the sake of any matters of faith, any differences of *opinion;* because it is contrary to the known law of charity: and how the far greater part of christians will clear themselves of transgressing this plain law, I know not. Wherefore, if ever we expect to have our petitions answered, when we pray that God would make us one flock under one Shepherd and Bishop of our souls, Jesus Christ, *we must cease to make* NEEDLESS FENCES *of our own, and to divide ourselves into small separate flocks, and distinguish them by that whereby Christ has not distinguished them.* When this spirit of love and unity, of forbearing one another in meekness, once becomes the prevailing principle amongst christians, then, and not till then, will the kingdom of Christ in its highest perfection and purity flourish upon the earth, and all the powers of darkness fall before it.

JOHN CLARKE.

ELDER JOHN LELAND,

A name intimately connected with the prosperity and success of BAPTIST PRINCIPLES *and* PRACTICE *in the New-England states, and indeed throughout the Union.* This old disciple, though tottering on the brink of the grave, has stepped forward and sounded the alarm. We are not informed as to the age of brother Leland—he states, that "it has been more than 55 years since I began to preach; in doing which I have travelled 80,000 miles, preached 10,000 times, and baptized 1458 persons, a good portion of whom professed to be seals of my ministry."—*Baptist Recorder.*

Come, brother Clack, and ye Baptists of the *modern old stamp,* come, hear the testimony of this aged servant of the Lord. Nay, start not; they are "BAPTIST PRINCIPLES," proclaimed by Elder Leland in his "*blow at the root,*" thirty years ago. Hear him!

"I presume there are a thousand different creeds in the christian world; they cannot all be right, they may all be wrong. If we *consider* that all men are fallible, liable to error, it will not be *illiberal to say,* that some imperfection is to be found in all of them.

I question whether there now is, or ever was, a body of men, or an individual, who should coolly compose a creed of faith, or in short a constitution of government or code of laws, but, upon examining the same once a year, would annually see cause to alter some parts thereof. Such is the school that men are in, such the theatre on which they act, so many the objects that pass before them, that he who says he never alters his mind, evidently declares that he is either very weak or stubborn. Shall *human creeds*, then, mixed at least with imperfection, be made a standard to measure the conscience by, which is God's vicegerent in the human breast?"—*p.* 9.

"Those who call themselves christians have but a *contemptible* opinion of Christ, if they *call in question the sufficiency of the New Testament*, to govern the churches in *all places*, at *all times*, and in *all cases*. If he was infallible, infinitely wise, and universally good, his laws must be tantamount to the exigences of his disciples in every circumstance; but if this is called in question, let his followers live up to all the rules which he has given, and see if there is any want. *It is observable that those who live the most according to the New Testament, make the least complaint of its deficiency.* After all, if it still is maintained, that there is a deficiency in the New Testament, who is to supply that deficiency? Not ecclesiastical officers; for they are not to be lords over God's heritage. Not civil rulers; for in their official capacity they have nothing to do with religion. Let those who attempt it, remember one text: "If any man shall *add* unto the words of this book, God shall add unto him the plagues thereunto written."—*p.* 12.

What becomes now, of your pitiful cry of "*new fangled notions*," "*modern heresy*," and "*Campbellism*," raised to excite the prejudices of our brethren against us, and to prevent investigation? O what a "heretic," "deceiver," "restorationist," and "*Campbellite*," this old brother Leland has been for *fifty years!* These OLD "*Baptist principles*" are "of the most pernicious tendency," says Spencer. Away with him!! such men are too contemptible "to be reasoned with," responds Silas.

SUNDAY MAILS.

MR. JOHNSON, of Kentucky, from the Committee on Post-Offices and Post Roads, to which had been referred petitions and remonstrances against the transportation and opening of the public mail on the Sabbath day, made the following

REPORT:

The Committee on Post-Offices and Post Roads, to which the memorials were referred for prohibiting the transportation of the mails, and opening of Post-Offices, on Sunday—REPORT:—

THAT the memorialists regard the first day of the week as a day set apart by the Creator for religious exercises; and consider the transportation of the mail, and the opening of the post-offices on that day, the violation of a religious duty, and call for a suppression of the practice. Others, by counter-memorials, are known to entertain a different sentiment, believing that no one day of t

week is holier than another. Others, holding the universality and immutability of the Jewish decalogue, believe in the sanctity of the seventh day of the week as a day of religious devotion, and by their memorial now before the committee, they also request that it may be set apart for religious purposes. Each has hitherto been left to the exercise of his own opinion; and it has been regarded as the proper business of government to protect all, and determine for none. But the attempt is now made to bring about a greater uniformity, at least in practice; and, as argument has failed, the government has been called upon to interpose its authority to settle the controversy.

Congress acts under a constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of the time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitions which it contains, is one which prohibits a religious test; and another, which declares that Congress shall pass no law respecting an establishment of religion, or the free exercise thereof. The committee might here rest the argument, upon the ground that the question referred to them, does not come within the recognizance of Congress; but the perseverance and zeal with which the memorialists pursue their object, seems to require a further elucidation of the subject. And, as the opposers of Sunday mails disclaim all intention to unite church and state, the committee do not feel disposed to impugn their motives; and whatever may be advanced in opposition to the measure, will arise from the fears entertained of its fatal tendency to the peace and happiness of the nation. The catastrophe of other nations furnished the framers of the constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil.

The law, as it now exists, makes no distinction as to the days of the week, but is imperative that the Post-Masters shall attend at all reasonable hours, in every day, to perform the duty of their offices; and the Post-Master-General has given his instructions to all Post-Masters, that, at all Post-Offices, where the mail arrives on Sunday, the office is to be kept open one hour, or more, after the arrival and assorting of the mail; but in case that would interfere with the hours of public worship, the office is to be kept open for an hour after the usual time of dissolving the meeting. This liberal construction of the law does not satisfy the memorialists. But the committee believe that there is no just ground of complaint, unless it be conceded that they have a controlling power over the consciences of others. If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with *a republican legislature, which is purely for political, and not religious purposes.*

In our individual character we all entertain opinions, and pursue a corresponding practice upon the subject of religion. However diversified these may be, we all harmonize as citizens, while each is willing that the other shall enjoy the same liberty which he claims for himself. But in our representative character, our individual character is lost. The individual acts for himself; the representative of his constituents. He is chosen to represent their *political*, and not their *religious* views—to guard the rights of man; not to restrict the rights of conscience. Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith. But the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another, springs from an unchastened ambition, rather than a sincere devotion to any religion. The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow-man. A Jewish monarch, by grasping the holy censer, lost both his sceptre and his freedom; a destiny as little to be envied, may be the lot of the American people, who hold the sovereignty of power, if they, in the person of their representatives, shall attempt to unite in the remotest degree, church and state.

From the earliest period of time, religious teachers have attained great ascendancy over the minds of the people; and in every nation, ancient or modern, whether Pagan, Mahometan, or Christian, have succeeded in the incorporation of their religious tenets with the political institutions of their country. The Persian idols, the Grecian oracles, the Roman auguries, and the modern priesthood of Europe, have all in their turn been the subject of popular adulation, and the agents of political deception. If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which might follow, involving the dearest rights of all—the rights of conscience. It is perhaps fortunate for our country, that the proposition should have been made at this early period, while the spirit of the Revolution yet exists in full vigor. Religious zeal enlists the strongest prejudices of the human mind; and when misdirected, excites the worst passions of our nature, under the delusive pretext of doing God service. Nothing so infuriates the heart to deeds of rapine and blood; nothing is so incessant in its toils; so persevering in its determinations; so appalling in its course; so dangerous in its consequences. The equality of rights secured by the constitution, may bid defiance to mere political tyrants; but the robe of sanctity too often glitters to deceive. The constitution regards the conscience of the Jew as sacred as that of the Christian; and gives no more authority to adopt a measure affecting a solitary individual, than that of a whole community. That representative who would violate this principle, would lose his delegated character, and forfeit the confidence of his constituents. If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It *will dissatisfy* both, and consequently convert neither. Human

power may extort vain sacrifices; but Deity alone can command the affections of the heart. It must be recollected that, in the earliest settlement of this country, the spirit of persecution that drove the pilgrims from their native home, was brought with them to their new habitation; and that some Christians were scourged, and others put to death, for no other crime than dissenting from the dogmas of their rulers.

With these facts before us, it must be a subject of deep regret that a question should be brought before Congress, which involves the dearest privileges of the constitution, and even by those who enjoy its choicest blessings. We should all remember that Cataline, a professed patriot, was a traitor to Rome; Arnold, a professed whig, was a traitor to America; and Judas, a professed disciple, was a traitor to his Divine Master.

With the exception of the United States, the whole human race, consisting, as it is supposed, of eight hundred millions of rational beings, is in religious bondage; and, in reviewing the scenes of persecution which history every where presents, unless the committee could believe that the cries of the burning victim, and the flames by which he is consumed, bear to heaven a grateful incense, the conclusion is inevitable that the line cannot be too strongly drawn between church and state. If a solemn act of legislation shall, in *one* point, define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define *every* part of divine revelation; and enforce *every* religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy.

It was with a kiss that Judas betrayed his Divine Master, and we should all be admonished, no matter what our faith may be, that the rights of conscience cannot be so successfully assailed as under the pretext of holiness. The christian religion made its way into the world in opposition to all human governments. Banishment, tortures, and death, were inflicted in vain to stop its progress. But many of its professors, as soon as clothed with political power, lost the meek spirit which their creed inculcated, and began to inflict on other religions, and on dissenting sects of their own religion, persecutions more aggravated than those which their own Apostles had endured. The ten persecutions of Pagan Emperors were exceeded in atrocity by the massacres and murders perpetrated by christian hands, and in vain shall we examine the records of imperial tyranny for an engine of cruelty equal to the *Holy Inquisition*. Every religious sect, however meek in its origin, commenced persecution as soon as it acquired political power. The framers of the constitution recognized the eternal principle, that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no *authority over their* consciences; it is an inborn principle which *nothing can eradicate*

The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the faggot, and the spirit which God has implanted in him, rises up in rebellion and defies you. Did the primitive christians ask that government should recognize and observe their religious institutions? All they asked was *toleration*—all they complained of was persecution.—What did the Protestants of Germany, or the Hugenots of France, ask of their Catholic superiors? *Toleration.* What do the persecuted Catholics of Ireland ask of their oppressors? *Toleration.*

Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that in the full enjoyment of every principle which human laws can secure, wishes to arrest a portion of these principles from his neighbor? Do the petitioners allege that they cannot conscientiously participate in the profits of the mail contracts and post-offices, because the mail is carried on Sunday? If this be their motive, then it is the worldly gain which stimulates to action, and not virtue or religion. Do they complain that men, less conscientious in relation to the Sabbath, obtain advantages over them, by receiving their letters, and attending to their contents? Still their motive is worldly and selfish. But if their motive be to induce congress to sanction by law their *religious opinions* and *observances*, then their efforts are to be resisted, as in their tendency fatal, both to religious and political freedom. Why have the petitioners confined their prayers to the mails? Why have they not requested that the government be required to suspend *all* its executive functions on that day? Why do they not require us to enact that our ships shall not sail? that our armies shall not march? that officers of justice shall not seize the suspected, or guard the convicted? They seem to forget that government is as necessary on Sundays as any other day of the week. The spirit of evil does not rest on that day. It is the government, ever active in its functions, which enables us all, even the petitioners, to worship in our churches in peace. Our government furnishes very few blessings like our mails. They bear from the centre of our Republic to its distant extremes, the acts of our legislative bodies, the decisions of the judiciary, and the orders of the executive. Their speed is often essential to the defence of the country, the suppression of crime, and the dearest interests of the people. Were they suppressed one day of the week, their absence must be often supplied by public expresses; and, besides, while the mail bags might rest the mail-coaches would pursue their journey with the passengers. The mail bears, from one extreme of the Union to the other, letters of relatives and friends, preserving a communion of heart between those far separated, and increasing the most pure and refined pleasures of our existence: also, the letters of commercial men convey the state of the markets, prevent ruinous speculations, and promote general, as well as individual interest; they bear innumerable religious letters, newspapers, magazines, and tracts, which reach almost every house throughout this wide Republic. Is the conveyance of

these a violation of the Sabbath? The advance of the human race in intelligence, in virtue, and religion itself, depends in part upon the speed with which a knowledge of the past is disseminated. Without an interchange between one country and another, and between different sections of the same country, every improvement in moral or political science, and the arts of life, would be confined to the neighborhood in which it originated. The more rapid and the more frequent this interchange, the more rapid will be the march of intellect, and the progress of improvement. The mail is the chief means by which intellectual light irradiates to the extremes of the R public. Stop it one day in seven, and you retard one seventh the advancement of our country. So far from stopping the mail on Sunday, the committee would recommend the use of all reasonable means to give it a greater expedition and a greater extension. What would be the elevation of our country, if every new conception could be made to strike every mind in the Union at the same time? It is not the distance of a province or state from the seat of government, which endangers its separation; but it is the difficulty and unfrequency of intercourse between them. Our mails reach Missouri and Arkansas in less time than they reached Ohio and Kentucky in the infancy of their settlements; and now, when there are three millions of people extending a thousand miles west of the Alleghany mountains, we hear less of discontent than when there were a few thousand scattered along their western base.

To stop the mails one day in seven, would be to thrust the whole western country, and other distant parts of the Republic, one day's journey from the seat of government. But were it expedient to put an end to the transmissions of letters and news-papers on Sunday, because it violates the law of God, have not the petitioners begun wrong their efforts? If the arm of government be necessary to compel men to respect and obey the laws of God, do not the state governments possess infinitely more power in this respect? Let the petitioners turn to them, and see if they can induce the passage of laws to respect the observance of the Sabbath; for if it be sinful for the mail to carry letters on Sunday, it must be equally sinful for individuals to write, carry, receive, or read them. It would seem to require that these should be made penal, to complete the system. Travelling on business or recreation, except to and from church; all printing, carrying, receiving, and reading of news-papers; all conversations and social intercourse, except upon religious subjects must necessarily be punished, to suppress the evil. Would it not also follow, as an inevitable consequence, that every man, woman, and child, should be compelled to attend to meeting? and, as only one sect, in the opinion of some, can be deemed orthodox, must it not be determined by law, which THAT is, and compel all to hear those teachers; and contribute to their support? If minor punishment would not restrain the Jew, or the Sabbatarian, or Infidel, who believes Saturday to be the Sabbath, or disbelieves the whole, would not the same system require that we should resort to imprisonment, banishment, the rack, and the faggot, to force men to violate

their own consciences, or compel them to listen to doctrines which they abhor? When the state government shall have yielded to these measures, it will be time enough for congress to declare that the rattling of the mail coaches shall no longer break the silence of this despotism. It is the duty of this government to afford to all—to Jew or Gentile, Pagan or Christian, the protection and advantages of our benignant institutions, on Sunday, as well as every day of the week. Although the government will not convert itself into an ecclesiastical tribunal, it will practice upon the maxim laid down by the founder of christianity—that it is lawful to do good on the Sabbath day. If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship. would it not be more congenial to the precepts of christians, to appeal exclusively to the Great Lawgiver of the Universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the conscienecs of individuals, as to make them believe that it is a violation of God's law to carry the mail, open post offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power. When man undertakes to be God's avenger, he becomes a demon. Driven by the frenzy of religious zeal, he loses every gentle feeling: forgets the most sacred precepts of his creed; and becomes ferocious and unrelenting.

Our fathers did not wait to be oppressed when the mother country asserted and exercised an unconstitutional power over them. To have acquiesced in a tax of three pence upon a pound of tea, would have led the way to the most cruel exactions; they took a bold stand against the principle; and liberty and independence were the result. The petitioners have not requested congress to suppress Sunday mails upon the ground of political expediency; but because they violate the sanctity of the first day of the week.

This being the fact, and the petitioners having indignantly disclaimed even the wish to unite politics and religion, may not the committee reasonably cherish the hope, that they will feel reconciled to its decision, in the case; especially, as it is also a fact, that the counter memorials, equally respectable, oppose the interference of congress, upon the ground that it would be legislating upon a religious subject, and therefore unconstitutional.

Resolved, That the committee be discharged from the further consideration of the subject.

FOR THE CHRISTIAN BAPTIST.

Dear Brother Campbell,

YOUR short visit among us, the discourses and conversations we had the pleasure of hearing from you, have produced a spirit of inquiry into the christian religion, among several of those who heretofore thought little or nothing about it. Your readers generally

were edified, some of your opponents have become more liberal, and some who will not see remain blind.

A certain writer informs us that "*prejudice* is a rash and premature judgment, made up without evidence, has neither *eyes* nor *ears*;" and it follows of course, notwithstanding what they say, or whereof they affirm, there are a few of those characters among us, and but few. They give sufficient evidence to whom they belong, or whose descendants they are. They are ever and anon telling us of a spiritual religion, separate from that revealed to us in the New Testament. When I hear them relating this religion in their sermons, which is as certain as they take a text to preach to the people, I wish some kind messenger would whisper in their ears the first title of the old mother recorded in the 17th chapter of Revelations, in large capitals, MYSTERY. These true sons of MYSTERY often talk of shutting the doors of their meeting-houses against all those that are of opinion that testimony alone produces faith, and that, upon our being immersed into this faith, remission of sins and the Holy Spirit are enjoyed, according to the promise made on the day of Pentecost. These men make great confession of sins in their prayers, (there is need for it,) and yet try to make the people believe they are infallible—that there are no errors among them. One of these sons of the bondwoman, I have been informed, publicly declared that the Baptist church was as pure in doctrine as in the days of the Apostles, or ever would be; and therefore he did not want to hear what you had to say about the Ancient Gospel. Could you but once hear this man, you would pity the people that he feeds with his enigmatical sermons. He will neither read nor hear what you have to say, but condemns you without evidence. When I see men act so rigidly with their brethren, when they are themselves so far from the path of duty, my mind is forcibly drawn to what is called the Sermon of the Messiah on the Mount: "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." How awful will it be for some sectarians to appear before the bar of God! Little do they think the Holy Spirit has decreed their fate: "*they that practise such things shall not inherit the kingdom of God.*"

The foregoing subject is too unpleasant to dwell upon. I am happy to inform you there are not more than two such characters in any one congregation that I am acquainted with. The greater portion of them are convinced there is great room for improvement; many are waiting to take up the line of march from Babylon to Jerusalem; their only fear is, that you are mistaken in the road that leads from the one to the other, or that you have gone past Jerusalem. This makes them examine all your communications carefully—more so than any other writings of this day. In your January number a note under the correspondence of "An Inquirer for Truth," is thought by some to admit too much.—This writer says he "found that we need not look for the operation of any other spirit than that which he found to be nigh him, *even in his mouth* and in his heart, that is, the word of faith which *the Apostles* preach;" that is, they understand him that there is

no need of any influence but the written word alone. Your being absent when this number was published, they doubt whether this is your opinion, and would be pleased to hear you more fully upon that point.

Your discourse on Matthew xi. was so interesting, and some of your hearers rather dull of hearing, they are anxious for you to give them an essay or two upon the subject of conversion, including your views of what is called *regeneration* by Jesus Christ and the Apostle Paul.

Your Essay upon Sacred History is truly interesting. Some of your readers, who are no sectarians, and will not unite with any of them under the present order of things, have requested of me to state their difficulties to you, and request you to attend to them. They say, as they read of none others that were immersed from the time the children of Israel came up out of the sea, until the days of John the Baptist, what evidence have you now to immerse the descendants of those who were immersed by the Apostles. As all the children of Israel were immersed in the cloud and in the sea, and none of their descendants afterwards, until the beginning of the gospel, so they think immersion ceased with the Apostles. They earnestly beg you would examine this matter, and give them the evidence upon which your mind is made up. They are resolved to follow no man any farther than he follows Christ; nothing but matters of fact govern them in their religious views—and, I hope, in their conduct.

We have heard some complaining that they would not baptize, as you do, upon a profession of Jesus Christ—no, not for the world. This led me to think of some of their baptizings upon a christian's experience, as they erroneously call it. In the year 1811 there were in this section of country great numbers added by immersion to two churches in our county. I have counted up the white male members that were received with all their sifting system. Out of fifty-eight men that were immersed, soon forty apostatized. Eighteen, including those that died members of the church, with those now living, are all I can find that stood to their profession; and if they were to put out of their churches all those sectarian spirits that the Holy Spirit has classed with murderers and drunkards, and says, "*Such shall not inherit the kingdom of God,*" there would be very few except the friends of the ancient order of things. Such is the superiority of their system over that of Jesus Christ and his Apostles. Should this statement be denied, I am prepared to give the evidence.

Yours in hope of immortality, JASON.

REPLY TO JASON.

Dear Brother,

THERE is one new topic in your letter, and but one which requires a remark from me at this time. And that is, why are the descendants of christian parents to be immersed now, seeing that the descendants of the Jews were not immersed? This question presumes that there is more than an analogy between the *Jewish and Christian* immersion—that the latter is, in fact, a contin-

uation of the former. This is not taught in the sacred scriptures. But supposing the analogy the most exact in the introduction of the two institutions, it will not follow from any necessity that the two institutions are in other respects analogous. For instance, the Old Institution was national, and based upon family blood. But not so the Christian. It takes not the whole of any man's family, from any necessity or provision in the Constitution. It is based, not upon *flesh*, but upon *faith*; and therefore, every citizen must be born again of water and spirit before admitted into the Kingdom of Jesus. He is not a citizen until born of the water. If all the children of the flesh were counted for the seed now, as formerly under the old economy, then some plea more plausible might be urged for dispensing with the converting or proselyting institution. But as every one must be born again before admitted into the Kingdom of Heaven, and as every one must be justified and washed before adopted into the family of God, christian immersion must remain a unit in the Christian Institution until all are brought home. For as in the beginning, so shall there be to the end of the Christian Institution, one Lord, one faith, one immersion. As to the note to which you refer in the January number, additional light will be thrown upon that subject in an essay upon *the voice of God* in the third number of the Millennial Harbinger.

In all affection yours, EDITOR.

Extract of a letter to the Editor of the Christian Baptist, dated

"CINCINNATI, March 18, 1830.

"WE are all very much pleased with your first number of the *Millennial Harbinger*, and pray for success to attend the laudable enterprize in which you are engaged. Your friends, and the friends of the common cause, are rapidly increasing, while the adversary is becoming more violent and deadly in his opposition. All that is requisite to insure success and to obtain a complete triumph over error and will-worship, is to let the light shine. Just as darkness flies before the Sun, so the fog, and the smoke, and the gloom that hang over the christian world, vanish away as the beams of the Sun of Revelation shoot forth. "The entrance of thy word giveth light." Ignorance, superstition, and infidelity predominate in the human mind; but the word, the living word, dissipates them. It is the lamp which God has let down from his throne of light into our dark world, and who can extinguish it?

"When I look round me, and see the awful delusion that Satan and the Priesthood have caused to pass upon the minds of the people, my heart is sick, and every day's report convinces me that the aiders and abettors of the modern state of things are under almost any other influence, except that of a heavenly one. The weapons of their warfare are most assuredly carnal, and of course feeble; such as slander, detraction, vituperation, and falsehood. These are the instruments with which they combat. They are never used by those who have confidence in their own arm, or who are surrounded by the ramparts of truth. They are the poisoned arrows of a retreating and vanquished foe, which the shield of faith will quench. No one who has the fear of God can fear them, be-

cause they are perfectly harmless. The pulpits and religious papers of our day are as so many quivers full of them; and their occupants are industriously throwing them at all those who stand forth as the defenders of the faith once delivered to the saints.

"As a proof of the straits to which some of them are driven, and the feebleness of their resources, the Enon Church of this city, lately, as I am credibly informed, fell upon the following expedient to arrest the flood of light which is every where breaking forth:—They had a colored member of their church, from old Virginia, who, as I learn, in early life was very much neglected as regards his education, and cannot now read intelligibly, *if at all*, who having been, probably in the neighborhood of Louisville, on his return reported to the church the rapid and alarming progress of the "ancient gospel." Upon which he informed them that he thought he was called to oppose it, and requested a license to that effect; which they accordingly gave, with this provision, that whenever he should cease opposing the "ancient gospel," and should consequently oppose the modern gospel, his commission should run out. Thus armed *cap-a-pie*, this champion of the Enonites has gone forth as a man of war to put to flight the armies of the aliens. You may expect to hear of a most horrible slaughter in a short time on the banks of the Ohio, by this representative elect of the colony on Walnut street. I think I see a peculiar fitness in the selection the Enon Church has made in sending out a son of Africa. with a mind as dusky as his skin, as the name by which this church is designated (Enon) signifies *darkness*. But enough on this head."

JONES' HISTORY OF THE CHRISTIAN CHURCH.

I AM glad to see proposals issued by *Ephraim A. Smith*, of Danville, Kentucky, for republishing this valuable work. While other ecclesiastical historians have been giving us the history of *the Man of Sin*, rather than of the *Christian Church*, Mr. Jones aimed at giving the history of the Christian Church. And if Mr. Jones has not given us the history of the Christian Church from the Apostolic Age till now, it is because he could find no Christian Church for more than a thousand years of that period. He has, however, given us all the fragments of valuable history of the most faithful and intelligent witnesses against the Man of Sin, and therefore his is a work of very great value. I need not eulogize this work—its merits have already been appreciated in the Old World and in the New; and many testimonials from some of the best judges of such matters, are to be met with in the English Reviews, and in the notices taken of it in the United States. The following are the conditions of the publication:—

"In consequence of the number of frauds that have been practised upon the public by persons publishing books by subscription, I deem it unnecessary to state that the contemplated edition of Jones' History is not to be published for the purpose of realizing a profit by the sale, but solely with a design to extend the circulation of this valuable work among those who have not the means to procure *the great number* of voluminous works from which this is compiled.

or leisure to examine them if in their possession. In order to effect this object to the greatest extent, the work, containing 576 large octavo pages, will be delivered to subscribers, well printed on good paper, and in excellent binding, for TWO DOLLARS A COPY. (The same work is sold in this state for *Five Dollars.*)

☞That the public may be assured respecting the mechanical execution of the work, it is only necessary to state that it will be printed at the "*Transylvania Press,*" Lexington, Kentucky, and will be bound by Mr. *Benjamin Keiser* of the same place.

"It is designed that one copy shall be given to those who shall pay for 10 copies when delivered, and every sixth copy beyond or above ten. Those who may take to sell, the same discount will be allowed in money. The work is too near cost to be expected at discount, and is expected to be generally taken up by subscription."

Concerning the publisher (brother Smith) I can say, from an intimate acquaintance with him, having spent some months in my family—a more faithful and upright christian, a person of purer and more exalted piety, I have not found in the commonwealth of Kentucky.—*Ed. C. B.*

MONTHLY RECEIPTS,

For the Christian Baptist, from the 19th of February, to the 25th of March, 1830.

From J. G. Norwood, Lexington, Ky. vols. 1, 2, 3, 4, and 5. J. Patton, Paris, Ky. vol. 6, for L. Warfield and H. M. Bledsoe; J. Bowles, 2, 3, 4, 5, and 6, and vol. 7 for J. Hazlerigg, D. Talbot, and E. Easton. N. Johnson, Willet Post-Office, New York, vol. 7. G. W. Trabue, Glasgow, Ky. vol. 6 for S. M. Bagby, W. Logan, Isaac Locke, and W. Poston. Joseph Hawkins, Connersville, Ind. paid 7th vol. for Adam Banks, Jacob Goodlander, Gabriel Ginn, William Thompson, Moses Ellis, Daniel Campbell, and himself. J. D Foot, Morgan, Ohio, for vols. 6 and 7. T. C. Greer, Mechanicsville, New York, vol. 7. C. Martin, Troy, Ohio, vol. 6 for C. Miller. J. B. Haywood, Ind. $1. A. Kirkpatrick, Meigsville, Ten. vols. 6 and 7 for N. Fisk, and 7th for himself. A. Woodware, Taunton, Massachusetts, volumes 6 and 7. William Ridgely, West Liberty, vols. 6 and 7 for E. Neff. R. Thompson, Georgetown, Ky. vol. 6 for G. Payne, D. Stout, W. Johnson, B. B. Ford, and J. W. Grant. D. F. Newton, Fife's, Va. vol. 7 for W. Ford. E. Worthen and D. Frazer, Cynthiana, Ky. vol. 6. M. R. Tremble, Sangamo. Illinois, vols. 6 and 7 for W. Morgan, A Houghton, A. Berger, R. Cownover, and himself. P. S. Bush, Falmouth, Ky. $3 50 for Bryan & Smith. Miss Margaret M'Clure, Wellsburg, Va. vol. 7. J. Ficklin, Esq. vols. 5, 6, and 7, for W Boone, E. W. Craig, and Dr. James Fishback; 4, 5, 6 and 7, for Elder J. M. Hewett; 6 and 7 for C. R. Osborne and H. Wallace; 6th for J. G. Norwood; 7th for T. M. Allen, L. Bryan, F. Branham, J. F. Christian, S. Fleming, I. Higbee, S. Patterson, W. Poindexter, R. Ramsey, and I. H. Wilson; 5 and 6 for I. Roach; 7 for F. Foster, Paris, Ky.; 6 and 7 for *Mr. Faulconer*, Athens, Ky. W. Shanks, Redstone, Pa. vol. 6 for *I. Lydick* and Nancy Lewis; 6 and 7 for A Weimer, and 6 for himself. From T. Edwards, Lebanon, Ten. $3 00.

CHRISTIAN BAPTIST.

{No. 11.} BETHANY, BROOKE CO. VA. MONDAY, JUNE 7, 1830. {Vol. 7.}

"*Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader*—the MESSIAH."

Matt. xxiii. 8—10.

"*Prove all things: hold fast that which is good.*"

Paul the Apostle.

To the Editor of the Christian Baptist.

Arcadia, Rush County, Indiana, March 15, 1830.

DEAR BROTHER,

A GENERAL conspiracy is forming among the "*Orthodox Calvinistic Baptists*" in Indiana, the object of which is to put a stop to the alarming spread of those principles contained in the Christian Baptist, and advocated by all who earnestly pray for a "restoration of the ancient order of things;" which they, however, have seen proper to honor with the name of "*damnable heresies.*" I have had the honor of being ranked among the first victims of this conspiracy. I have been immolated on the altar of party prejudice and sectarian jealousy. I have passed through the furnace of clerical indignation, "heated seven times hotter than it was wont to be heated." But the smell of fire has not passed on my garments. Clothed with the panoply of faith, with the volume of unerring *wisdom* in my hand, I would be ashamed to fear a host of sectarians who have no stronger armor, either offensive or defensive, than their *creed.*

Nearly four years ago I had the presumption to oppose the doctrine of creeds, &c. in a public assembly, for which I received repeated rebukes from the dominant clergy, who, however, made no attempt to oppugn the arguments I advanced in favor of my position. The three years immediately succeeding this passed with my saying little or nothing on this or any other of the religious questions which, during that period, were agitated; my time being entirely engrossed by studies of a different nature.

After spending some time at Cincinnati, I returned to my former residence in Rush county, and being more at leisure, I determined to give the Scriptures a careful, and if possible, an impartial examination. I did so, without favor or affection to any party. The effect was a thorough conviction of the truth of the following propositions, viz.—

1. Faith is nothing more nor less than a conviction of the truth of any position from evidence.

2. That faith in Jesus Christ is nothing more than a belief of the facts recorded of him by the Evangelists, to wit: that Jesus of Nazareth was the promised Messiah, and that he gave impregnable proof

so doing was simply because, in the general, I most highly approved of your course, so far as I could understand it, from a constant perusal of all you had written, from your debate with Walker down to the time of my writing that letter. I approved of your writings because I saw, generally, a clearness and candor in them, rarely to be met with in these dogmatical days.

I also saw, as I thought, a foundation laid for a general union of all christians who believed Jesus to be the Christ, the Son of the living God, were baptized into his name, and bore the peaceable fruits of righteousness.

I supposed that when a pure speech was restored to Zion, sectarian technicalities would die a natural death. I judged that when high-sounding titles were no more, and the crown of glory had fallen from the heads of the proud usurpers of the throne of the King of Saints, that the free-born sons of God would flow together as tributary streams to the ocean.

I had hoped that, through your influence, thousands would be taught the pure language of Canaan; and that, of course, those angry bickerings would cease to afflict the christian world, as they have done for the last fifteen hundred years. And I do think, that, taking into view what you have written upon the various subjects that have occupied your attention, you ought to have been the last man in the world who would have used the scriptures in any other than their most natural import. You have contended, and justly too, that the word of God should stand erect in its connexion, unmutilated by the cunning artifice of designing men; and that its most natural import is truth. And yet, after all, from expressions occasionally found in your writings, I am fearful lest my high hopes of your usefulness should be blasted.

In a paragraph said to be written by you, and published in a Cincinnati paper, you say, "It is necessary to believe, as a cardinal point, that Jesus Christ is God manifested in the flesh, the Messiah of God;" that "you cannot fraternize with those who deny the Lord that bought them," &c.

Far be it from *me* to fraternize with such: but who are they? Those who confess him to be the Son of God, who speak of him in scripture language, or those who speak of him in language not known in Holy Writ? The meaning of the article under consideration, if I understand it, is simply this: "Trinitarian brethren, in answer to whom I write this letter, dismiss your fears; I'm no Unitarian; I believe Jesus Christ to be the Supreme God; and that it is essential to salvation to believe this doctrine; I cannot, therefore, fraternize with Mr. Flint, or any other man who denies this *cardinal point*—who denies the Lord that bought him." If this be not the plain meaning of that letter, I confess I know not what it means. Will you please to tell me in your answer whether or not this is your meaning—whether or not you are disposed to exclude from your fellowship those who, though they heartily believe all that the Scriptures say concerning *Christ, as they* understand them, do nevertheless reject the doctrine *that Christ is* God supreme?

In the first number of the *Millennial Harbinger*, you say, that, "from the demonstrations of the Spirit, the ancients were enabled to call *Jesus* King Eternal, immortal, and invisible." (Should you not have added, "the only wise God?" then you would have been understood.) In volume vii. No. 8, of the *Christian Baptist*, you say, "The King Eternal, Immortal, and Invisible, died for our sins," &c. Now if you will show me the scripture that saith the ancients were enabled, or ever did call Jesus King Eternal, Immortal, Invisible; or saith that the King Immortal and Invisible, died for our sins, I will yield the point. And I now pledge myself to you, so soon as you prove that the King Eternal, Immortal, and Invisible, died for our sins, I will prove to you and to the world, that the only wise God *died* upon the Roman cross!!

That Jesus is any where called King Eternal, Immortal, and Invisible, I do deny.

This very language, if we are to understand the scriptures in their most natural import, is used to show us that there is a King Eternal, Immortal, and Invisible, who only hath immortality, dwelling in the light; whom no man hath seen or can see; who is the God and Father of our Lord Jesus Christ. But how could such language be applied to Christ? He was seen of Cephas—then of the twelve—after that he was seen of above five hundred brethren—and last of all he was seen of Paul. How, then, can he be that Invisible God whom no man hath ever seen, or can see?

Jesus is our great High Priest, who is passed into the heavens to appear in the presence of God for us; and it is said, on the best authority, that, to him every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father. And to this my heart responds, Amen!

I am fully aware that you do not like to insert or answer such communications as this. And although you may think my criticisms little things; yet as sure as I write, these *little things* are identifying you with the belligerents and sectarians of the day; and so far as you are concerned, will give tone to the reformation in which you are a principal actor, and ultimately exclude from fellowship those who cannot use the same language. I had never troubled you with this scrap, but for the love I have for you and for *that cause* with whose interests you stand so closely connected. No man probably in America has as much in his power as *you*. The eyes of thousands are upon you. You certainly occupy a most responsible station; and I had fondly hoped (but alas! I hoped in vain) that no unscriptural expression would ever have flown from your pen. And now, my dear brother, I declare to you, that I am neither a Unitarian, nor Trinitarian, but a lover of a pure speech, and an humble advocate for a restoration of the ancient order of things. In conclusion, I beseech you not to pass this communication silently by. An answer to it is called for loudly and speedily. I am well persuaded that in this communication I express the wishes of hundreds of your warmest friends and supporters, *of whom I am one*, though I have thus written.

T. [illegible].

REPLY TO BROTHER I****.

Dear Brother,

AS a lover of a pure speech, to a lover of a pure speech I am always bound to offer an explanation or an apology. I have not written a piece for any Cincinnati paper since my debate with Mr. Owen. In the next place, I cannot find in number 8, vol. 7, nor even in the first number of the Millennial Harbinger, the phrases in the identical words, nor even in the same connexion of ideas which you have quoted. It is true, in the first number of the Harbinger I assert (not, however, in the form of a quotation, nor of a direct and exclusive appropriation of the words,) that Jesus Christ is now attested as the King Eternal, Immortal, and Invisible; or rather, that "the ancient christians were enabled to call *Jesus* Lord of All—the King Eternal, Immortal, and Invisible, from the demonstrations of the Holy Spirit confirming the testimony, without any other aid than the power of God exhibited in attestation of the testimony." That he is Lord of All, the Immortal King, of whose government there shall be no end; and although the *invisible*, yet the real Governor of the whole Universe, I am taught to believe, and do believe.

But it is one thing to say that the ancient christians believed, or that I, or any christian, believes that Jesus is the Lord of All; that he is the King of kings, the Lord of lords; that he is now immortal or incorruptible; that he is to reign for ever an Eternal King, of whose government there shall be no end; and another to affirm that the verse which you cite is applied to Jesus. That is what I have not affirmed. But one thing is certain, that the Father has placed his Son upon the throne of the Universe—has made him Lord and Messiah, and has given him all the names, titles, and honors which belong to the Governor of the Universe; because he has, by inheritance, obtained a more excellent name than any creature. There is no one sentence which says that Jesus is the Great Prophet, the Eternal High Priest, and the Universal King. Yet that he is the Great Prophet of whom Moses spoke—"*a Priest forever*"—and Lord of All, is incontrovertibly plain:—equally plain that he is now the King Eternal, Immortal, and Invisible.

I have so often and so explicitly spoken upon this subject—so repeatedly declared that we ought to confine ourselves to Bible terms and phrases in speaking upon all subjects which have occasioned divisions and strifes, that I cannot suppose that any person could imagine that I have any peculiar or appropriated sense which I wish to impose, in any form, upon the religious communities. I do apply to the Father, to the Son, and to the Holy Spirit, every attribute, name, title, and work, ascribed to them by the writers of the New Institution, and will never agree that a peculiar or an appropriated sense shall be affixed to this language and made a term of communion. Nor will I agree that the deductions of any man's reason shall stand at par with the plain and definite declarations of *the Holy* Spirit—much less in opposition to, and subversive of, the *the testimony*, the direct and unequivocal testimony which God has *given of his* Son.

There is, I must add, a morbid sensibility in the minds of many upon this theme. The Trinitarian, Arian, and Unitarian dogmata have been so much debated in Kentucky, that the greatest alarm is produced in the minds of one of the belligerents if a single ambiguous expression or allusion bearing for or against one or other party, happens to fall from the lips or pens of any one advocating the ancient order of things. This is a rickety conscience—a morbid sensibility. A healthy conscience and a sound mind are equally jealous of every part and every item of the Christian Institution, and is as zealous for speaking, thinking, and acting agreeably to the utmost minutia of the divine will, as in the greater and weightier matters of the eternal salvation.

I have no sectarian technicalities, because I have no sect in my heart, except that originally called the "*christian sect.*" This I love, and its technicalities I admire. I intend, however, to propose a plan in the next number of the Harbinger, which will, if carried out, terminate the controversy, and prevent the existence of a Unitarian, Arian, or Trinitarian. Till that is adopted, or something like it, sects and all their consequences will be unavoidable.

In the mean time, I can assure you and all my readers, that I will never aid or abet, knowingly or willingly, any sectarian scheme, theory, or practice, though called by its fabricators the essential or capital doctrine of christianity. The original institution of Jesus Christ, unmingled with Judaism and Pagan philosophy, is that, and that only, to which I stand pledged, Hoping that such is your determination, I subscribe myself yours under the reign of favor.

EDITOR.

THE following CHURCH LETTER having given rise to some discussion, is published by special request. *Ed. C. B.*

WE, the Church of Jesus Christ, at Versailles, Woodford county, Ky. send christian salutation to the brethren and churches composing the Elkhorn Baptist Association, which will convene in Lexington on the Saturday preceding the first Lord's day in August, 1829:—

BELOVED BRETHREN IN THE LORD—

The God and Father of our Lord and Saviour Jesus Christ has prolonged our day through the vicissitudes of another year, and has sustained us by his power and favor under those tribulations which are, and have been, the common heritage of his faithful followers in every age of the world. To whom we ascribe the honor and glory of all his great and unmerited blessings bestowed upon his *Israel* through the mediation and intercession of the Apostle and High Priest of our profession; for whom and to whom we offer thanks and praise. Our prayer is, that God may multiply to you, and to all who love our Lord Jesus Christ in sincerity, gracious dispositions, with peace and happiness temporal and eternal.

In order to your obtaining and enjoying these blessings, we hope that your love to Christ, and to his people and laws, and to all mankind, may increase more and more through your increasing knowledge of the gospel, and through your increasing sense of the excellency and sufficiency of its precepts, that you may thereby approv

the things that are excellent and which are authorized by his laws, and that you may reject those which are of human device. Then, like trees of righteousness planted by the rivers and streams of his institution, you will be laden with the fruits of righteousness, which are to the honor and praise of God. We are persuaded that if the professors of christianity had labored as diligently for these fruits of the Spirit as they have for unity in opinions, notions, and doctrines of men, it would have superseded persecution in all ages, and in all its diversified forms of imprisonment, tortures, banishment, confiscation, and proscription—all of which are the weapons of the kingdom of darkness.

The primitive christians had one Prophet, one Priest, one Lawgiver, whose laws were their only rule of faith and manners. In him dwelt all the stores of wisdom to legislate. In him their one faith centered, as the Alpha and the Omega, the first and the last of all things. They all professed one and the same faith; by being baptized into his death, they were all initiated into the same body, or church; by the same religious rite of immersion, both Jewish and Gentile believers worshipped one God and Father of All, who was over them all and with them all by his parental care and affection for them, and who was in them all, by the vital energies, the gifts and graces of the one eternal Spirit, who filled, animated, illuminated, guided, supported, quickened, aided, built and dwelt in the one temple or church. They had one hope of enjoying the same blessings and privileges here, and of enjoying glory, honor, immortality, and eternal life hereafter. These seven units laid the foundation for their endeavors to keep the unity of the spirit in the bonds of a peaceable and quiet disposition, which is in the sight of God of great price. Their common wants, infirmities, and persecutions, endeared them to each other. and begat in them the same spirit of compassion, peace, joy, love, humility, and holiness. These few simple and strong ties bound the christians of the two first and pure ages of christianity together. How weak are the cobwebs of human opinions and dogmas compared with the threefold cord of *faith, hope,* and *love!*

As there is a great outcry about new things, we hope that the brethren will keep in mind the foundation, the unity, the beauty, the grandeur, and simplicity of that magnificent temple, the gospel church—whose length and breadth covers the whole earth—whose height reaches to heaven—and whose depths are laid in the love of Christ, which passes knowledge.

Hoping that you, and all saints, may be able to comprehend the dimensions of this habitation of God, built upon the foundation of Christ and the Apostles, and the superior Christian Prophets, and that all your joint efforts may promote the peace, order, and prosperity of Zion, we send this letter by our brethren Thomas Bullock, one of our deacons; Samuel Nuckols, John B. Jesse, James Sullivan, Josephus Hewett, and Jacob Creath, Jun. teachers in our church; and by Jacob Creath, Sen. our Bishop.

Since our last association we have immersed eleven; expelled —; *dismissed by letter,* five; received by letter, six; dead, one; so that *number at present* is one hundred and ten.

Done in conference, and by order of the church, Friday, August 9th, 1829. SAMUEL NUCKOLS, *Clerk.*

JACOB CREATH, Sen. *Bishop.*

N. B. The church received for baptism five persons on this day; but not being prepared, were not immersed.

S. NUCKOLS, *Clerk.*

Extract of a letter from King William, Va.

"YOU no doubt have heard that there has been some disquietude in our church, in consequence of a general coincidence of views on the part of a good many of the members of the church, with yourself, and of some endeavors to bring it nearer to the "ancient order of things." Capt. C——, who spent the evening with you, at brother Dabney's, told me that he mentioned to you the case of a lady who was baptized in this neighborhood; but who objected to becoming a member of our church, because we were "Campbellites." As from the representation which he made to me, he must have given you a very imperfect statement of the case, I will give you a fuller one.

"This lady had been under religious concern for several years, and had been deterred from being immersed in consequence of not having such an "experience" to tell as she had heard others state. She is connected with a family, who opposes your views more than any other persons among us, and who had made very unfavorable impressions on her mind in regard to them. She was persuaded by one member of this family (a female member of our church) to offer herself as a candidate for immersion to our church. When she came before us, all that could be got out of her, was, that four or five years ago she became convinced that she was a sinner and was much distressed—that she read the scriptures, and found that Jesus Christ had died to save sinners, and that this was the only source of consolation which she had. As to any thing she had felt, she could place no reliance upon it; and although she was questioned a good deal as to her hope, she would not agree she had any other than what proceeded from her belief of what the scriptures taught of the Saviour. She was immersed; and, as I said, declined uniting with our church in consequence of the agitation produced by the division of sentiment in the church. The female friend who persuaded her to be immersed, come with her to visit me, some five or six weeks after, and our conversation turning upon our unpleasant division, she stated, that one source of great distress with herself, was, that persons, who were converted in the neighborhood, would not join our church in consequence of the ado, and appealed to the lady herself, as an instance at hand of the fact. Upon reflecting upon this lady's case, it occurred to me, that her views accorded remarkably with yours; and, some time after being in company with her and her female friend, together with brother B——, who immersed her, I stated to her, that it was strange, she should object to joining us, because we were "Campbellites," as we were called, when she was the only *person I had* ever known admitted to baptism in the way that you *recommend;* and appealed to brother B—— if it was not so, and he

admitted it. She then observed, that she never had read any of your writings, and that, if she had, she probably might have been saved a great deal of disquietude. She has been quite happy since her immersion; and, she says, you told her experience in the discourses which she heard. She had been taught to believe it was dangerous to read your writings. Her eyes, I hope, are now open.

"Another remarkable fact, in regard to this same family, is, that a son of our brother, the head of it, who has been a good deal prejudiced against you, professes to have had his sceptical or infidel sentiments removed through the influence of your writings, and particularly the new translation of the Testament. This circumstance, I hope, will go a good way towards removing their prejudices, as the infidelity of this young man, had been the source of great uneasiness to them. I state the case, because, I doubt not, the information will be gratifying to you."

MANY are opposing they know not what, in opposing the primitive gospel and order of things. And such is the opposition to the cause I have plead, that none can understand what it is, if they will hearken to its opponents and not read for themselves. As easily could any person, during the procuratorship of Pontius Pilate, have learned from the Jewish Sanhedrim the doctrine of Christianity—the character and designs of the Saviour and his Apostles, as learn from the popular preachers and presses what I have written, or what I propose or advocate.

So illiberal, uncandid, and proscriptive are many of the popular leaders, that their whole object appears to be to misrepresent me, and to prejudice the people against my character and writings. I am in those descriptions every thing, or any thing but a christian. I have been much gratified with many occurrences, such as the preceding—persons who, without knowing it, were of the same sentiments and experience with myself, while opposing me *unguibus et pedibus*, with "*tooth* and *nail*," under a character which my opponents had fashioned for me. When they began to examine for themselves, they found it was one thing to read for themselves, and another to take from the pulpit a picture or a narrative drawn by some admirer of a scheme which gave him either his bread or reputation. It is a good and a wise provision in our courts of justice, that no man shall be a juror in any case in which he is immediately, or remotely interested. For the same reason I challenge as jurors the whole herd of them whose living or reputation depends upon the continuance of the present order of things. *Ed. C. B.*

A DIALOGUE

Between A and B, the one a member of Silver-Creek Association, and the other of Lost-River Association.

A.—Good morning, brother B; I am glad to see you—I have had a wish to see you, and have some plain talk with you ever since *your last* Association.

B.—*Good* morning to you brother A; I suppose I may venture to *call you brother*, as I cannot believe every member of your Associa-

tion is a heretic, and my long acquaintance with you forbids the idea that you have been led astray. I have always taken you to be a man of stability and very sound in the faith.

A.—That is just to my hand—you have gone right into what I aimed to be at—has not your Association voted to drop correspondence with ours?

B.—Yes, indeed, she has done that very thing.

A.—Can you tell me the reason why?

B.—I do not know that I can; but reports say that your Association has been corrupted, or led astray by a Mr. Alexander Campbell, and has become heterodox in faith.

A.—I call for proof of the fact. I do not know that the Silver-Creek Association has ever been charged with any such a thing.

B.—I suppose no formal charge has ever been exhibited against your Association; but it is a common talk in our neighborhood, that the Silver-Creek people are Campbellites; and it is said they have admitted Dunkers to their Communion Table, which you know is contrary to the rules and regulations of all regular Baptist churches, and therefore insufferable.

A.—Did you ever bear that the Silver-Creek Association had admitted Dunkers to the Lord's Table!

B.—As an act of the Association, I never heard that it had been done.

A.—In what then has Alexander Campbell led us astray?

B.—I do not think I am able to satisfy you in that either; but I suppose you are aware that it is said by many, that A. Campbell is an Arian or Socinian, by some a Sandemanian, and by others a Deist in disguise; and many, very many of every sect and denomination of Christians, speak of him as a most dangerous heretic and desperately wicked bad man.

A.—Unless you have sufficient testimony of what you have related, I should say it is evil speaking—yes, mere slander.

B.—As to that, I have to confess that I have not sufficient proof, but it does appear to me, that Campbell has done abundance of harm, and I am seriously alarmed at the rapid spread of heresy, and am much afraid that he has been, and will be the cause of schisms and divisions in all the churches, and ultimately will do the cause he professes to advocate a great injury.

A.—You may have just cause of alarm; but I hold you to the point. If I understand you rightly, you do not know, neither have you ever heard of any charge of heresy, or any thing like it, being preferred against the Silver-Creek Association.

B.—I know of no such thing, neither have I ever heard of any charge of any sort ever being preferred against your Association.

A.—Well now brother B, is it not astonishing? Just consider the matter seriously—no solid proof that the man, who is accused of leading us astray, is himself in error; and admitting that to be the case, it remains to be proven, that the Silver-Creek Association are followers of him. But our Association has never been legally charged with any thing like it; yet strange to tell, a large majority of your Association voted to reject us; or which is the same, to drop correspondence with us. Now, I would ask, in the name of common

sense, *why so much hurry?* we ought always to remember, that one false step in the beginning, is apt to do abundance of mischief. The course she has taken, to say the least of it, is imprudent and unscriptural; for if we had been charged with being heterodox in faith, and that charge had been substantiated, then, and in that case, in order to follow Scripture direction, a first and second admonition should have preceded rejection; but you rejected us without any charge in a legal way, and consequently, no fair discussion or chance of defence on our part; without proof, or even a charge, of our being guilty of any kind of disorderly conduct, or of any departure from the faith. Now, my dear brother, what have you to say in vindication of the course your Association has taken? have you treated us like brethren? does it appear as if you had any desire to reclaim us, or to heal the wound? or has it not more the aspect of the proceedings of a court of Inquisition? Does it not virtually say, Cut them off—away with them—cast them out of the synagogue? why? because the disorder is catching, the disease is contagious—the faith of our own society, and not only ours, but the craft of all the sects is in danger of being overturned.

B.—Stop brother A; you seem to be getting too warm on the subject; and you know that is not the best way to settle matters. I assure you that I shall not attempt to vindicate the conduct of our Association, any further in what she has done. I confess I was not pleased with it myself—to me it seems to discover something of the spirit of persecution in it; but I hope you, as you say you take the scriptures for your sole guide, will in this case let your moderation be known to all men, and by christian forbearance, and in the spirit of meekness your Association will treat with ours in a Christian-like, faithful, and tender manner; and by that means she may be brought to see that the course she has taken is, at least, censurable—that she will, at her next meeting, reconsider the matter, and that the wound will yet be healed without loss of life or reputation.

A.—I should be glad; yes, indeed, I should rejoice to see peace restored, and union and love abound among us; but I fear that a reconciliation will not be so easily effected; because there are some of our preachers, and many of our people, who have come into the opinion that the creeds and confessions of faith, adopted by the many different sects of professed christians, are, and have for a long time been, the prime cause of schisms and divisions among christians; and since the hasty vote of your Association, they have become more established in that opinion, and much more warm in the cause; and some seem to be determined to preach them down if possible; but that you may not misunderstand me, you will please take notice, we do not so much condemn the doctrines set forth in the creed—we would not say that the doctrine contained in the Baptist Confession of Faith is absolutely unscriptural, but do contend that it is unreasonable, and we think unscriptural, to make abstruse metaphysical questions articles of faith for weak believers to subscribe to; or otherwise be kept out of the church. We insist upon it, that it should suffice for all to subscribe to the plain simple *truths of the gospel*, taking the whole of the scriptures as the *revealed word* of God, and the sole rule of faith and manners; and

any thing therein contained appearing vague, ambiguous, or of uncertain signification, or very mysterious, admitting of a fair debate, in that case, difference of opinion should not break fellowship, but should agree to think and let think, bear and forbear, as we unhesitatingly affirm, that it is the unalienable right of every individual to think for himself. I would say more, but time fails, and I must desist, but hope to see you again shortly. Farewel.

[The publication of the above Dialogue in a Western paper, occasioned the writer of it to be excluded from the church. Such is the intolerance of the populars!]—*Ed. C. B.*

ESSAYS ON THE PATRIARCHAL, JEWISH, AND CHRISTIAN AGES—*No XV.*

CHRISTIAN AGE—No. I.

THIS is the consummation of the Ages. Types, symbols, prophecies, and promises, have their completion here. The *law* by Moses came; the *favor* and the *reality* by Jesus Christ. A righteousness without law, and eternal life are its new and joyful developements. Faith, first honored in the person of Abraham, is now made the principle on which the enjoyment of the new salvation turns. "Thou shalt call his name Jesus, for he shall save his people from their sins." This was the novelty of this salvation. Of all the Saviours and Messiahs which God sent to Israel, not one came to save that people from their sins. From their temporal enemies, from the power of them which hated them, they were their redeemers. But now, once, in the end of the ages, has a Redeemer, a Saviour, come to redeem and save men from the guilt, pollution, and dominion of sin.

The superlative excellency of this economy consists in the clear discovery it affords of the character of God, his gracious purposes to be developed at the Resurrection, and the immediate and perfect pardon of all sin, which at once perfects the conscience and begets that peace of God which passeth all understanding. On this so much has been said in the preceding volumes, and as we have arrived so near the close of this work, only a few general views, rather inferential from the premises so amply laid, than from any new topics, shall be submitted in two essays.

It has been somewhere said that the priesthood of every divine economy was to the whole system what the heart is to the human system. It gives life and energy to it. It is the vital office. So the office of a High Priest was the active and operative principle in every dispensation.

All Priests have been a sort of Mediators, and the High Priest the great Mediator of the institution under which he officiated. To present sacrifices and oblations—thank-offerings and peace-offerings—to make reconciliation for sins—was at least one half of his official duties. The other pertained to intercessions and benedictions. Every High Priest taken from among men is ordained *for men in things* pertaining to God, to offer both gifts and sacrifices *for sins.*

To perfect the conscience as respects sin; to reconcile to the divine government; and to produce a perfect reconciliation among men, is the great object of the High Priesthood of the Christian Economy. "Glory to God in the highest! peace on earth! and good will among men!"—are the tendencies of the Christian Institution.

The experience of all christians—nay, of all men who ever had the consciousness of sins, who ever felt the pangs of a guilty conscience, will attest the truth I am about to utter. It will vouch for the truth of this assertion, viz. that to be assured of the pardon of sin—to feel ourselves justified in the sight of God, is the reign of heaven in the heart—the very essence of happiness, from which, as from a fountain of living water, springs up eternal joy. This is the peace of God which passeth all understanding, ruling and reigning in the heart. This is, then, just wherein christianity, rightly understood, has the excellency over Judaism, and, every other institution, human or divine, which the ear of man has ever heard.

To speak in the figurative style with Paul in his letter to the Hebrews:—The Holy Spirit signified by and in the Jewish institution, that the way into the holiest was not laid open while the tabernacle had a standing upon earth. This figurative representation was for the time being; according to which gifts and sacrifices were offered, which could not make him who performed that service perfect as pertaineth to the conscience; they being imposed for meats and drinks, and diverse immersions, and rules of conduct respecting the flesh *until the time of the Reformation.* But now Christ being come a High Priest of the future and eternal good things, has entered into the holies—having by his own blood, once for all, procured everlasting redemption. If the former sacrifices cleansed the flesh, how much more will the sacrifice of Christ purify the conscience from dead works, to serve in a new spirit the living God? He having offered one sacrifice for sins to last for ever, sat down at the right hand of God, waiting till his enemies are made his footstool. For by one offering he has made perfect for ever them who are sanctified. Having, then, a great High Priest over the house of God, let us approach with a true heart, in the full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

In this way the Apostle directs us to the superlative character of the New Institution as respects its purifying influence upon the conscience. The first and most distinguishing character of the New Institution is the ample provision which it makes for taking away sin from its damnatory and polluting power over the conscience. It authorizes all its subjects to say, from experience, "*Blessed is the man to whom the Lord imputeth not sin!*" This blessedness is theirs who have intelligently submitted to the government of Jesus.

Something that was wanting in every previous dispensation is supplied in this—a rational and certain pledge of the forgiveness of all sins. True, the Jewish Economy made provision for the transgressors; but how the blood of bulls and goats could take away sin *in any sense,* was a mystery of that Economy. No developement was made until God said, "In sacrifice and burnt offerings and offer-

ings for sin according to the law, I have no pleasure." To do his *will* Jesus came. The New Constitution, so often dilated on in these volumes, contains the distinguishing privileges of this economy. "Their sins and their iniquities I will remember no more," stands forth to view as the constitutional privilege of all christians. An act of oblivion on the past, and a promise that sin shall not lord it over them in future, are the pledges which in baptism are given to all who come to Jesus. I could wish that this excellency of the New Institution was held up to the eye of this generation as was the brazen serpent to the eyes of Israel in the wilderness. It is not known—I say, comparatively it is a secret to this age. The confessions and prayers for pardon echoing every Lord's day from ten thousand pulpits on this continent; the mournful and long details of past sins offered up with every morning and evening sacrifice upon the family altars of the worshipping families, more resemble a Jewish sacrifice or sin offering than the incense of purified hearts warmed and cheered with the forgiving love of God. "The worshippers once cleansed should have no more consciousness of sins." But in their prayers and confessions there is a remembrance of past sins every morning and every Lord's day. This is proof positive flowing from the hearts and lips of professors, that they are either ignorant of, or unbelieving in, the Christian Institution. They feel not the blessedness of the man to whom God imputeth not sin. If they do, their lips utter the words of deceit and guile. They profess to feel and to desire that which they neither feel nor desire.

To open these prison doors, to release these captives, to introduce them to the golden day of christianity, to proclaim to them the jubilee of heaven, to declare the acceptable year of the Lord, has been a primary object in all the essays I have written upon the Ages.

To this purpose I again call their attention to the distinguishing character of the Reign of God. "It is not," says Paul, "meat and drink, but righteousness, and peace, and joy in a holy spirit." This is a summary view of the Kingdom or rather the Reign of God. The reign of these principles *within men* is, what the Lord himself affirmed, the discriminating criterion of his reign. The Reign of God comes not with observation, with external signs and evidences, as does the reign of a worldly prince. It comes with no external pomp. It is within men. And it is the dominion of righteousness, peace, and joy, terminating in a holy spirit—issuing in that spirit and temper conforming to the Spirit of God. The alliance of King Righteousness, King Peace, and King Joy, produces the happiest heart under heaven. Melchisedeck, the type of our High Priest, was King of Righteousness and Prince of Peace. Our King of Righteousness and Prince of Peace was anointed with the oil of joy, with the unction of the Holy One, above all who ever sat upon a throne—above all God's Messiahs. His dominion, his rule and reign, is, therefore, the reign of these principles—righteousness, peace, and joy. To be under the sway of these is to be holy, and that is to be happy. To feel ourselves righteous in the presence of God, to feel ourselves pardoned and accepted, naturally produces *peace* with God, and that naturally fills with joy. Being made

righteous through faith, we have peace with God through our Lord Jesus Christ, and we rejoice in hope of the glory of God. This is the whole philosophy of the Reign of Heaven. But it is not only the effects produced by the Reign of Favor, to which we look in fixing our attention upon it. There is the Kingdom and there is the Reign. The Kingdom is the effect of the Reign, as it is simply that embraced under it. But there is an activity, an agency in these principles, which may be called a Reign in strict conformity with the liberties of human speech. We say of some they are under the reign of pride, or cupidity, or ambition, under the reign of whatever principle seems to control their actions. Avarice and ambition are as dominant principles controlling the actions of men as ever was an eastern despot; nay, more dominant and tyrannical than a Turkish Sultan. It is no departure from analogy, no abuse of speech, to say, than a man is under the reign of righteousness, when he is righteous in character and loves righteousness;—to say, that he is under the reign of peace, when the peace of God triumphs in his heart, and he cultivates peace with all men; to say that he is under the dominion of joy, when he rejoices always and is habitually employed in thanksgivings. These all conspire in purifying the heart. These all, like fires operating upon precious metals, purge the dross. Hence the result of the combined operation of these principles is a holy spirit or temper of mind, and this is the Canaan of bliss into which all the believing enter. This is the land of promise, and whether rich or poor, whether learned or unlearned, all who enter these precincts feel themselves happy and triumphant in the Lord. Hence it was ordained that one sacrifice should make an end of sin-offerings—should at once, and forever, perfect them thus separated from the world; and that the first act of mercy in the new reign of God would be an act of oblivion, a concealment of all guilt, an ablution from all sin, an ample and perfect remission from all former transgressions. "*Where remission of these is, no more sacrifice, confession, or prayer for pardon is needed.*" Hence it came to pass, that when the proclamation of the Reign of God was first made, reformation and remission of sins, or faith and immersion went hand in hand. Every baptized person, not a hypocrite, was pardoned, and after born of the water and the Spirit, they came into a new kingdom—felt new relations and partook of a joy before unknown. The first strong impulse which the mind of the converted felt, was a sense of the pardoning love of God through the sacrifice of Jesus. This, like the touch of the magnet, turned the affections towards the skies. Risen with Christ, not only from the grave in which they had buried their guilt and their fears, but risen in their hopes of heaven and aspirations after glory everlasting, their affections were placed on things above, and not on the things on earth. This was the strong hold which christianity took on the hearts and affections of the converted. This drew a clear, legible, sensible, memorable line between their former state and the state of favor and reconciliation to God in which they found themselves after they had obeyed the gospel.

To the strength of this conviction, to the vividness and force of *this impression* upon their putting on Christ, is attributable the

great difference between the first converts to Jesus Christ, and the converts to the various creeds and sects now so numerous. There is something so impotent in an assent to mere opinions in joining a sect, in becoming a Baptist, Methodist, or Presbyterian, that it makes no sensible difference in the affections towards heaven, and therefore fails to purify and elevate the heart, and to reform and decorate the character of the proselyted. The first converts to christianity in the converting act in the assurance of remission, were made strong in the Lord and able to deny themselves, filled with joy and peace. Of them it could be said, "Whom having not seen, you love; on whom not now looking, but believing, you rejoice with joy unspeakable and full of glory." But I ask, Is this true of all or of a majority, or of a respectable minority of them who are converted to a sect? If I may judge from long observation, one such christian is almost a prodigy in a city, in a county, or large district of country. The reason is our forms of christianity want something which the gospel, as proclaimed and exhibited by the Apostles, presented to the apprehension of the converted. Ours is a shadow—theirs was the substance. Ours is opinion—theirs was fact. Ours is the distant hope of future pardon—theirs the reward of their faith, the salvation of their souls. This they all received in Baptism. "*Receiving*," said Peter "*the reward of your faith, the salvation of your soul.*" They were pardoned and felt it—we feel it not. They had an assurance of it, which we have not. This is the true philosophy of the difference between the ancient or true gospel, and the modern—between the first converts and the present converts. Indeed, few profess to believe the same gospel. Many of the preachers laugh at receiving the forgiveness of sins through the obedience of faith—through immersion. They ridicule it; they nickname it, like Mr. Brantly, "*Baptistal Regeneration;*" they hold it up to derision. How, then, can those, led by them, experience any great felicity from that which their spiritual guides ridicule!! They cannot. The popular immersion is no better than a Jewish ablution. It is a mere *rite*, a *ceremony*, an *ordinance*, or any thing but a pledge of our pardon and acceptance with God, or the means of our entering into the kingdom of God. The popular preachers preach another gospel and another baptism. Theirs is the gospel of the Holy Spirit and the baptism of the Holy Spirit. Theirs is a speculative gospel about spiritual operations—cold and inoperative. If ever it flames, it is by a friction of the hands, or by a vigorous operation of the lungs, the bellows of life. As Sampson's strength lay in his hair, so the strength of the popular gospel of speculative influences lies in the vociferations of the proclaimers.

The ancients never strove to produce good feelings by describing them; they were better taught than to make such an effort. They called the attention of men to that which would make them feel, and good feelings followed as a matter of course. I will now assert it, and I shall leave it to philosophers and historians to disprove it if they can, that he that is immersed for the remission of his sins, in the full belief that he will receive remission in the act, will enjoy more of the life and joy of christianity, and not be half so

likely to apostatize as he that is immersed for any other purpose, I care not what it be. This I have proved by observation—I was going to say, by experience too. And to this chiefly is to be attributed the superior attainments in righteousness, peace, joy, and a holy spirit of the first converts, compared with the moderns. It is not the withholding of God's Spirit, but it is our immuring ourselves in the cells of anchorites, our burying ourselves under the traditions of the fathers, our explaining away the testimony of God, and our substituting the meteors of a moonless night for the radiance of the risen day, which has given such a pale and ghastly hue, such a wan and livid aspect to the christians of the new schools, of the modern brands, of the new mints of modern orthodoxy. May the Lord deliver us from the ghosts and spectres of an untoward generation! EDITOR.

HEAR THE PRIESTLY HIERARCHS!

THE intolerant zeal with which some of the most aspiring sectaries urge governmental inteference in behalf of the cessation of Sunday mails, has convinced me that political designs are at the bottom of the prayers of many of the petitioners. The leaders evince a spirit of resentment against those who do not coincide with their schemes—who do not sustain their pretensions, which illy comports with that zeal for holiness which they profess in favor of the Sabbath. That denouncing, persecuting, menacing spirit of haughty sectarianism exhibited in the following anathema, *is* more to be feared should it gain the ascendant than an invading army. Terrible will be the doom of these United States should they ever come under the ecclesiastical government of such christians as the Rev. Ezra Styles Ely and his brother the Rev. Wm. L. M'Calla. The rattling of stages on the Sabbath would be perfect melody compared with the music of the *organs* of a dominant priesthood. "Timeo Danaos ac dona ferentes," which I translate thus—I fear the priests even when offering gifts.

I am a cordial friend to the sanctification of the Lord's day in a christian manner, but to sanctify it by law at the solicitation of the priesthood, would be, at best, a solemn mockery—and a precedent of fatal omen to the civil as well as the religious liberties of this happiest of lands.

Why do not the clergy convert the people to Jesus Christ? and then the sanctification of the Lord's day will follow as a matter of course. Do they ask congress to do by the law what they cannot do by the gospel? They are dishonoring their own calling, and publishing their own incompetency and inability to the nation. When I see a christian binding himself in a vow to live temperately, and see a christian preacher praying congress to make the people go to church and observe the Sabbath, I cannot but say, O tempora! O mores!—What a satire upon the profession!

As the following piece from the *Saturday Evening Post* explains itself, and speaks for itself, I shall lay it before my readers without note or comment.—*Ed. C. B.*

From the Saturday Evening Post.

Mr. Editor,—I herewith send you some extracts, copied from "The Philadelphian," a *religious* paper, published by the *Reverend* Ezra Stiles Ely. It purports to be the proceedings of a meeting of citizens in the Northern Liberties opposed to stopping the mail on Sunday. It is written, as you will perceive, in true billingsgate slang; and is a graceless attempt to slander a respectable portion of the community, who happen to differ in sentiment from the author.

This attempt to caricature the expression of public opinion on a question deeply affecting its interest, ought to be reprobated by every member of the community. The Reverend D. D. who had the effrontery to publish them, richly deserves, and I hope will receive, the public abhorrence. Such a man as Dr. Ely, who pretends to scruples of conscience on the use of the Sabbath, need no longer attempt to impose the *purity* of his motives upon a discerning public. It is matter of congratulation that he is powerless, and that the American people are not indebted to his bounty for the liberty of breathing.

After premising the place of meeting, which he calls "Punch hall, Grog street, sign of the Devil," &c. he introduces the following resolutions as having passed, viz:—

"*Resolved*,—That the thanks of this meeting be rendered to his Satanic Excellency, the president of darkness, for the industry and subtlety with which he has pursued his plans of deception, and for his success in effecting the ruin of the souls and the bodies of men, by opposing the doctrines of the gospel of Christ, Bible, Missionary, Tract, and Temperance Societies, and the efforts of all the good citizens of the United States, who would have the mail stopped, and the post offices closed on the Sabbath day, and by promoting irreligion, irreverence for the Bible and the Sabbath, contempt for the ministers of the gospel, and drunkenness, adulteries, diseases, poverty, blasphemies, perjuries, thefts, robberies, deaths, and murders."

The next resolution is an attempt to bite, or at least to show his fangs surcharged with venom, but perfectly harmless. The third resolution is directed against Senator Johnson, whom he abuses for the report of 1829, and is a ridiculous attempt at ridicule. The fourth resolution is, in part, a hypocritical lamentation on the part of mail stoppers, for the loss of the emoluments of office under the pretence of conscience. The remainder is in these words.

"Also, that, in the mean time, we send forth our agents into every part of the continent, to raise the hue and cry about the union of Church and State, and to employ every little hobbler of verse, who can make two lines jingle; every bar-room and rum orator; and every scurrilous editor, and as many poets, orators, and editors, of a better character as they can, to repeat the calumny."

The fifth resolution is as follows:—

"*Resolved moreover*,—That we use our influence, as soon as practicable, to require of every member of congress, and of every *member of the* judiciary, and executive departments of the United

States government, a similar oath, to violate the Sabbath. *Then* shall we have effectually forced out Sabbath keepers from all the departments of honor and profit in the government of the United States, and shall have *all* to *ourselves!* Thanks then to our stars, we shall have the union of Bael Zebub and State!"

The sixth resolution is a compliment to the mail stoppers, but by some unaccountable mistake placed to the account of their opponents.

The seventh resolution is a direct compliment to M'Calla and Ely, written, no doubt, by the latter, for their superior virtue and talents above all other men—mere saints in the Sabbath school calendar.

The eight resolution presents a form of recantation for the Reverend Ezra Stiles Ely, of so filthy, vulgar, and blasphemous a character, as no man but the *Reverend* Doctor could ever have devised. I blush for the pen that wrote it: I would blush also for the writer, but that I know him to be shameless. This resolution ends with the following—"So help me, Devil!"

The ninth resolution is in these words:—

"*Resolved furthermore,*—That if said E. S. Ely, D. D. should refuse publicly to sign this reasonable recantation, he be reported as intent on the union of Church and State; be denounced as such in the legislative halls of his country; written down as such in every Universalist, and Infidel Magazine, and Newspaper, and every other abusive periodical in the nation; and finally, that he be enrolled in Madam Royal's *Black* Book, and if there be nothing in *this world blacker*, O! that there could be a hell for him in the *next!*"

The tenth resolution enjoins secrecy upon the meeting, and the imposition of an oath. The conclusion of the proceedings is thus characterized:—

"Accordingly, all were sworn; some on Thomas Paine's Age of Reason; others on the lids of Theophilus Gate's Reformer; and the rest on Madam Royal's Black Book. The meeting dissolved in *order*, with the exception of a little cursing, swearing, and huzzaing; and all that were sufficiently *sober* retired."

Such, Mr. Editor, are the extracts I have made from the libellous paper published by Ezra Styles Ely, who calls himself the Reverend D. D. but certainly more like a *Demoniac* than a divine! That such an outrageous attack upon society should be permitted, is lamentable indeed; but still more so when we consider that "The Philadelphian" passes for a religious paper, and its Editor claims to be a Minister of the gospel of Christ—a more infamous libel upon the character of the one, and the duties of the other, I never remember to have seen. Where and how the Reverend Doctor obtained his commission as an instructer of others, I know not; but am certain he has great occasion to be instructed in common decency, honesty, and those characteristics of the gentlemen of which he appears to be totally destitute at present.

Excuse me, Mr. Editor, for introducing into your columns the filth of the Philadelphian, and which its sapient and honest editor *would fain pass off* upon his readers for religious instruction.

BRIMSTONE.

THE SPIRIT OF SECTARIANISM.

THE following circumstance is related in a recent English periodical, which very clearly developes the spirit of sectarianism:—

A young female teacher a few Sundays ago, was hearing her class in a Sunday School repeat a hymn in which occurred the following lines:—

"Well might the Sun in darkness hide,
And shut his glories in;
When God, the mighty Maker, died
For man the creature's sin."

The teacher asked her class if they thought God died. One child said, "No! it was the Son of God who died!" Another child answered, "It is put so in the book to make it come in rhyme." The question put by the teacher to the class, found its way to the young curate, who is a high Calvinist, and she was removed from the school. *Gospel Luminary.*

WHAT NEXT?

IT will be remembered by many, that the promoters of the present Sabbath question now pending with Congress, have been charged by a committee in New York of the following pious fraud: That of the 6236 signers' names affixed to the memorial sent to Congress at its last session from New York city, only 3013 are to be found in the city directory. This charge has been denied by some individuals, who have published that upwards of 1200 names on the memorial, have been found in the directory in addition to those admitted to be there by the committee who make the charge. The committee in reply state, that no evidence has been produced which proves that their charge is not substantially correct. And further, that if it be admitted that 1200 additional names are to be found in the directory of 1829, in addition to those acknowledged by them, still 2000 names, or about one-third of the whole number affixed to the memorial, are by dint acknowledgment not to be found in the city directory. The committee state that the memorial was taken into at least one Sunday School, and signed by scholars, and specified the school which they allude to.

In addition to the above, the committee give a certificate signed by Thomas Holden, merchant tailor, corner of William-street and Exchange-place, the substance of which is this: A brother of Arthur Tappan, accompanied by another man, called at the store of said Holden, and requested him to sign the petition to have Sunday mails stopped. To repeated urgings, Holden declined signing the petition, stating that he wished to remain neuter on the question. Tappan replied to him, 'Those that are not for us are against us; and if you do not sign the petition, I shall report you to my brother and his connexions, and you shall have no more of our custom." *Such conduct* scarcely needs a comment.

[Ibid.]

Extract of a letter to the Editor of the Christian Baptist—dated

Essex, April 1, 1830.

Dear Brother Campbell,

YOUR much esteemed favor I received with a joyful heart. To hear my dear son has constitutionally entered the kingdom of Messiah, tears of joy silently fell from our eyes. He is (except two) the only son I know of a Baptist preacher now living in the lower counties, that has bowed his neck to the government of Messiah. His brother, when he read your letter, appeared dumb for a while. I do hope, as he has been instructed from his infancy in the Scriptures, he will make them the man of his counsel, that he may prove a Barnabas to the children of God. Those who know him and have heard of it, begin to make large calculations for him—that when he comes into this section of country again, he will be able to advocate the cause of his Master with courage and fidelity.

I am now more convinced than ever that the manner in which the gospel is taught is destroying the human family. I doubt very much, if my son had continued with me, whether he would have been able to overcome the errors and customs of this day, or discovered the mist cast upon the gospel by the populars. Possibly many of the teachers may laugh at your having immersed him upon a profession of faith in the Messiah. They have greater cause to weep to see their sons, (often while they are in the pulpit *sermonizing*,) laughing or talking out of doors, or strolling back and forwards to a spring to become intoxicated with ardent spirits. This is no fiction. Many a good man has cause to weep and lament the truth of it. It is true the Temperance Society has put a check upon the excessive manner of using ardent spirits; yet infidelity seems to reign as much among the sons of preachers as among any others, if not more so. One of the best men I ever knew was a strong predestinarian, or Calvinistic preacher, who had only one son and a grandson. They both lived with him to the day of his death; neither of whom now pays any regard to the christian religion, and are seldom seen at a place of worship. Their doctrine is, "If I am to be saved, I shall be saved—If I am to be damned, I shall be damned; therefore it is useless for me to do any thing. If I cannot believe without the operations of the Holy Spirit upon my heart, I cannot believe? If God will not give me his Holy Spirit to produce faith, I cannot help it—I cannot believe." Thus, sir, except an excitement can be raised so as to enlist the passions of men, *they stand idle all the day.* This I have no hesitation in saying, is in a great measure produced by the manner of sermonizing to this generation from a text, and sometimes from a word.

I am pleased to find some of them ashamed of this doctrine. I wrote a letter making some remarks upon *Christianos*, under the signature of *Thomas*, in the Religious Herald of the 26th March. The Editor said he could not subscribe to what I said; but makes a *cane of* me to crack the pates of a good many of our brethren. He *asks the* questions, "Does he mean to represent Christianos and *those* that think with him, as supposing that men cannot when they *will or wish* to believe—that the testimony of God is incredible—

that feelings and the operation of the Spirit are the same? And does he mean to say that the promises and testimony of God are the divine influence by which the heart of a sinner is regenerated? However, we are not sure whether he believes that the term *regeneration* in scripture is intended to designate a change of heart, but the new economy only." I say, I am pleased at some of his inquiries, for there are a goodly number that contend that a man *cannot believe even if he wish to believe.* I do not know whether Christianos is one of them or not. I am inclined to think, from circumstances, he is. All of them must feel this back-handed blow, which often the knuckles hurts more than the open hand. The objection I have to the Editor's remarks is this: I do not think I have any where imputed ignorance to Christianos. It was not intentionally done, though I confess I was astonished at his communication, that is, the spirit of it. I expected better things from him. Another remark of the Editor's, he has made an extract from a communication I made him some time past, and thinks there is a contradiction. Now I was opposing the errors of others; and when I asserted my views, I expressly said, *'I must contend that, under the superintending hand of him who is the author of our religion, every man* CAN, *if he* WILL, believe and obey the gospel; and to all such is the promise upon being immersed into the name of Jesus of Nazareth for remission of sins." *"You shall receive the gift of the Holy Spirit,"* says Peter.

Can you discover any contradiction in the extract and the foregoing sentence. The extract reads thus, "Do not think that I deny that *a gracious interposition of mercy* is necessary to give *efficiency to the means provided for us.* I am only opposing the manner of *teaching unbelievers* to look for that about which they can know nothing until they come to Christ. We are not authorized to inform them that they are to wait until this divine interposition in their behalf is exercised *before they believe and obey.*" In this the Editor says, I "will find Christianos and himself to agree, we doubt not;" yet contends that I deny that in the above quotation, or extract. Is there no gracious interposition of mercy flowing to the human family from *under the superintending hand of him who is the author of our religion?* Is there no *power in his hand* to give efficacy to the means provided for us? I feel a little surprized that my views are so overlooked. However, I am pleased to find such able friends agree with me. I do not remember your views delivered at the Bowling Green on Rom. viii. 26, 27,* except you said the spirit therein spoken of was the christian's spirit, and not the Spirit of God. Some of those who are *perfect* say that you perverted the word of God, and they want no fellowship with you, nor any man that agrees with you in your views. They contend that it is the Spirit of God. I am pleased to see the Editor of the Herald caution them not to be too hasty in forcing their opinions upon every man that does not agree with them. I should like to see the questions I put to them scripturally answered. I think the shrewd Editor felt some difficulty in doing so—more than those gentlemen whose *perfect opinions* are made a bond of union. I dislike this loving a man for his opinions, because *he thinks as I do.* It is nothing more than the love of self; and what

*See *Millennial Harbinger*, No. 3.

is that but idolatry? The friends of the ancient order of things will have to suffer much from the persecuting clergy. They stir up the people, and cause their minds to be evil affected against the truths that are now brought to light through the press. T. M. H.

[The preceding letter was not written for the public eye; but I have often felt that more of the unction of christianity appears in those private communications than in those designed for public inspection. In writing for the public, too often a regard to style or manner extinguishes the spirit which warms and cheers. The feelings of the heart, rather than the dictates of the understanding, are regarded in those communications intended for a friend.

With regard to the immersing on a profession of faith, rather than on a declaration of experience, much has been said in the previous volumes of this work. The more I witness the tendency of the former, the more I admire the wisdom of God in contrast with the expedients of men. All have to admit that the Apostles immersed on a mere profession of the faith. They expected a change of heart to result from obedience, rather than from continuing in disobedience. The moderns look for a change of heart to be effected while in a state of disobedience. We know, indeed, that a change of heart does always precede obedience; but not such a change of heart as many are required to profess. No intelligent and sincere confessor of Jesus at immersion but has felt a change of heart which he declares in the very act of submission to the authority of Jesus Christ. He declares repentance, and a confidence in Jesus, and a determination to obey him in all the fruits of reformation, in the very presentation of himself for immersion. This is clearly and explicitly declared in the very proposition which he makes in soliciting immersion. Such a change of heart must precede immersion in the very nature of things. Of this the word of God is the incorruptible seed. Hence that change of heart declared in immersion leads to all that holiness of love, to all that purity of heart which is the perfection of christianity. This, obedience to the gospel perfects. To require this before immersion, is to require a sick person to be healthy before he takes medicine—a filthy person to be clean before he is washed—a person perishing with hunger to be filled before he eats.

Some acquaintance with the practice of immersing on the ancient profession of faith and its tendencies, enables me to say that it proves its excellency and superiority by the greater holiness, spirituality, and heavenly-mindedness of the baptized, and by the fewness of the apostacies compared with those among them who have been immersed into their own experience.]—*Ed. C. B.*

Brother *Hayden*, Trumbull co. Ohio, under date of the 25th ult. concludes his letter with the following pleasing intelligence:—"The *word of* God has great success with us. The churches are growing *in knowledge*, spirituality, and numbers. New Churches are rising *up in very* many towns on the Reserve, where we are laboring."

CHRISTIAN BAPTIST.

{No. 12.} BETHANY, BROOKE CO. VA. MONDAY, JULY 5, 1830. {Vol. 7.}

"Style no man on earth your Father; for he alone is your father who "is in heaven; and all ye are brethren. Assume not the title of Rabbi; "for you have only one teacher. Neither assume the title of Leader; for "you have only one leader—the MESSIAH."

Matt. xxiii. 8—10.

"Prove all things: hold fast that which is good."

Paul the Apostle.

ESSAYS ON THE PATRIARCHAL, JEWISH, AND CHRISTIAN AGES—*No. XVI.*

CHRISTIAN AGE—No. II.

PAUL to the Galatians asserts one of the distinguishing features of the Christian Age to which we have formerly adverted. It is a characteristic of the Reign of Favor, to which much attention ought to be paid. When the people of God were minors, says he, we were kept in bondage under the elements of the world. As a son who is an heir, during his minority differs nothing from a servant, though he be lord of all, but is kept under tutors and stewards until the time fixed upon for manhood, or full age: even so we were treated under the law. But now, in the wisdom of our Heavenly Father, the fulness of time being come for the enlargement of the people of God, we are raised to the relation of *sons of God.* This is the new and high relation into which christianity elevates its subjects, the reason of which is suggested by the great Apostle to be this;—that God made his Son a servant to buy off those who were held in bondage; that, as he became a *servant,* so we might be made *sons.* Hence, as our nature was adopted by God's Son, so the sons of men are adopted into the family of God.

As young men arrive at the full age of manhood they are emancipated from the government of mere precepts, and put under the government of principles. Here is the secret. The Jews were under a government of *precepts*—we are under a government of *principles.* Hence all was laid down to them in broad and plain commandments; and the book which contained their worship was a a ritual, a manual of religious and moral duties, accurately defined to the utmost conceivable minutia; insomuch that nothing was left to discretion—nothing to principle.

There is nothing like this in the New Institution. We have no ritual, liturgy, nor manual. The New Constitution and Law of Love does no more than institute the converting act, the Lord's supper, and the Lord's day. Immersion, or the converting act, by which persons are brought into the kingdom of principles and introduced into the rank of sons, is not so much an ordinance in the kingdom as that *which brings us* into it. The Lord's supper, a weekly commem-

tion of the great sacrifice, and the day of the resurrection of Jesus, though positive institutions are not presented to christians accompanied with directions for the mode of celebration, as were any of the former institutions under the Jewish Age. There were more directions about the celebration of the Passover and the observance of the Sabbath, than is to be found in the whole New Institution. Nay, indeed, there is nothing of that sort in the christian economy. No mode of eating the supper, no mode of observing the Lord's day is suggested in the apostolic writings. In this christians are left to the discretion of full grown men to the government of principle. All things are to be done decently and in order; but the modes of decency and order in the celebration of these christian institutions are no where pointed out.

Sometimes the Apostles notice glaring aberrations from this order and decency, and this is the reason of those remarks which we find in the epistles noticing any egregious departure from that order and decency which become the elevated rank and dignity of sons of God. But even then no code of laws, no enumeration of ceremonies, no forms of observance are suggested. There is nothing in the christian economy of the nature of ceremony—nothing for the sake of form. There is a principle in every thing instituted. And all the principles of obedience, all the principles of action, how numerous soever we may suppose them, are reducible to one great principle, sometimes called *the new commandment*. Now, says Paul, "the end or object of the commandment is *love* out of a pure heart, out of a good conscience, and from faith unfeigned." The Christian Institution creates in the heart of man this love. It gives it birth and being. It is a love of a higher order, of a sublimer genius, than any former age or economy could produce. The love for God which Judaism implanted and matured, was love for a benefactor, a preserver, or, if you please, a Creator; but love for a Redeemer, for a Saviour, is of a loftier birth and character. Love for one that has redeemed from everlasting death, who bestows immortality, is a love which none could feel who did not understand the doctrine of life and immortality.

The dominion of love is the dominion of favor, and its service the easiest conceivable. Hence the liberty and perfect freedom felt in slavery to Jesus Christ. All who serve any favorite principle feel themselves *free*. The man who toils harder than any menial bondman ever did, provided he toil in the service of some grateful principle, (avarice, or ambition, for example,) he feels perfect liberty. Liberty is all in the mind. Hence the slaves of Jesus, or the slaves of love, are the veriest freemen in the world. This is the grandeur of the christian scheme, that it sets men in love with such principles and such a person; that makes virtue and goodness almost as necessary as the Pagans' fate, and yet as free and easy as the action of the heart or the labor of the lungs.

There is no serving from memory in the service of love. The Jews required a good memory rather than a good judgment. Children *act from memory* before they act from judgment. Hence the memory *is strong* and the judgment weak in youth. In manhood the judgment *is strong* and the memory becomes weaker. In the religious

minority of the world the religious acted from memory rather than from judgment or pure principle. Let no man infer that I exclude *principle* from the saints of former ages, in the vulgar acceptation of that term. I mean no such thing. But the principles of christianity, the principles of action which the love of God developed in the mission of Jesus, and the glory to be revealed in us at the resurrection, are so transcendant as to eclypse every thing like principle flowing from love or gratitude to a creator, or benefactor, or guardian as the God of Israel was revealed to the Jews. Their outward services, their yoke of bondage, the elements of the world under which they groaned, are clear monuments of the slavery of *the letter*, and of the want of what we here call principles. I said, the service of love is not the service of memory. Love is a master whose power is felt without recollection. Omnipresent and omnipotent too in moral influence. It is the moral principle of gravity in the moral universe, and, like the physical attraction, controls every thing.

The christian scheme is the wisdom and power of God in producing this principle. When created its aliment is the will of God. On the sincere milk of the word it feeds. This nourishes and strengthens it. To its government the new man is subjected. Hence the obedience of faith is also the obedience of love. There requires no precepts nor commands, with a penalty, other than that the enjoyment of this love of God and his favor necessarily requires conformity. Hence all the exhortations to religious and moral observances are drawn from the love of God to us.

This is the great principle of the New Institution; although the two great commandments of the law required the love of the whole heart to God and benevolence equal to self-love, it did not afford the strength nor the motive to call them forth. Hence it was a condemnatory precept, rather than a quickening principle. But now the love of God, shed abroad in the heart by the Holy Spirit, excites to an activity, and imparts an energy which the law could not do.

But that which calls for our notice here, is that God now dealeth with us as sons, and not as servants—not as sons who are minors, but as sons who are of full age. Hence the suggestions in the form of general principles in preference to a ritual prescribing every act in mode and form to perfect exactitude as under the law.

There was another consideration in the law requiring an exactness in the forms of worship, which does not exist under the Reign of Favor. The genius of the Jewish Age was figurative, prophetic, or symbolical. Many of the observances of that economy were types or figures of the good things which we enjoy; and that there might be a true representation of these things for the confirmation of the faith, and enlargement of the views of those who are now called into the kingdom, it behoved that nothing should be left to the discretion of man. Every thing must be done according to the pattern exhibited in the law. So that when these two considerations are duly regarded, we shall find two good reasons why the christian economy should differ so materially from the Jewish. The former was delivered to persons retained in the condition of minors, and it always treated them as such. The latter is addressed to persons in the rank of sons *who have* passed their minority, and it treats them as such.

Not regarding this difference between the Old and New Constitution is a chief cause why many have turned the New Testament into a sort of ritual or liturgy, and have sought from it a command or a precedent for every thing, even to the manner of eating the Lord's supper. Hence it has come to pass, that some societies which have taken it for their only guide in all religious observances and actions, having regarded it as the Jews did the book of Leviticus, have reduced christianity to a frigid and lifeless skeleton, wanting the splendor and earthly attractions of the Jewish worship. They have frittered away into small fractions; and in many instances societies of this sort have become extinct. They were laboring to find in the Christian Scriptures what they contained not; and not finding an exact agreement in those things which they deemed of much importance to scriptural order, they degenerated in their piety and zeal, and languished away into a barren and improfitable profession.

We must have either a good share of worldly splendor to keep alive a show of religious affection in public assemblies; or wanting these worldly and carnal attractions, we must feel and we must exhibit that love of God and that pure devotion to Jesus Christ springing from a lively sense of the pardoning love of God. Without one or other of these attractions religious communities will languish and pine away, and die like a consumptive patient. Religious and worldly pride combined have made what the world calls *flourishing churches;* but they have been rather synagogues of Satan than temples of the Holy Spirit.

There is an objection, and one of much *apparent*, but not of *real* weight against the prominent idea in the preceding remarks upon this alleged feature of the Christian Institution. It is the following:—If Christians are not under an economy of precepts and precedents, but under an economy of principles in which much is left to the discretion or to the natural tendency of principles, will it not follow that christian societies may have different practices and a different order, according to their views of decency and order, and yet be alike acceptable to the King and alike acceptable to the world? This is partially a true and partially a false conclusion, and therefore requires examination.

It is not alleged by me that there are no divinely instituted acts of christian worship nor ordinances in the christian church; nay, the contrary I have undeviatingly affirmed. These are a part, an essential part of the Institution of Favor. It is not discretionary with disciples whether they *shall* or *shall not* enter the kingdom without obtaining the remission of their sins by immersion; whether christian societies shall regard the first day of the week to the Lord; whether they shall show forth the Lord's death at the Lord's table till he come to raise the dead; whether they shall continue in the fellowship for the saints and the Lord's poor; whether they shall sing psalms, hymns, and spiritual songs; unite in social prayers, and in reading the sacred writings in their regular meetings. These are the traditions of the Holy Apostles who were commanded to teach the disciples to observe all things which the King in his own person had commanded them. But they are not in these observances bound by a *prescribed form.* There is no law, command, nor precept, prescrib-

ing the form of immersion, the place where, nor the manner in which the subject shall be disposed of in the act. There is no mode of observing the Lord's day—no law upon that subject. There is no prescription concerning the time of meeting in the congregation; whether they shall first do this, and then that; or whether they shall eat the Lord's supper standing, sitting, kneeling, or reclining; whether prayer and singing shall always succeed or accompany each other; whether all shall pronounce the same words after the speaker, or only say *Amen* after his thanksgivings. In brief, there are no distinctions of this sort in the Institution. With regard to moral injunctions the great principle called *the golden rule* is a fair sample. Exhortations and admonitions concerning morals, found in the Epistles, grew out of the occasion, or were suggested by the inadvertencies of the disciples. But had these Epistles never been written, or only a part of them, the Christian Institution would have been perfect and entire, wanting nothing. *The gospel*—yes, *the gospel*, the proclamation of God's philanthropy, as it was uttered by the Apostles on Pentecost, or in any one of their converting discourses, would have been, and still is, alone sufficient to produce those principles in the heart which issue in all holiness and in all morality.

It is then true, that different communities might, in following up their own sense of propriety, attend upon some of the institutions of the christian worship in the christian assemblies differently, and yet be equally acceptable to God and profitable to men. But the great principles of christian morality never can legitimately issue in a different practice no more than the great law of attraction can produce antagonist results or opposing effects at the same time and in the same place. I would also add, that a hearty and unreserved submission to the authority of Jesus Christ, will generally, and, perhaps, universally, issue in a uniformity of practice as respects even those discretionary matters which we have seen to result from the fact of our being treated as men rather than as children.

EDITOR.

THE BEAVER ANATHEMA.

CONCERNING those four churches, said to belong to the Mahoning Association which are represented in the Beaver Minutes as having left their former connexion, because of "damnable heresy," I solicited information from brother Walter Scott, who has been the active agent of one of the most important revolutions and conversions in the present day, as far as has come to my ears. He favored me with the following hasty sketch which will throw some light upon the Beaver anathema. *Ed. C. B.*

NEW LISBON, APRIL 9th, 1830.

Brother Campbell,

THE following are the particulars which I have learnt and know of the four churches.

YOUNGSTOWN CHURCH.

About eight or nine years ago there was a revival within the bounds *of the church*; the acting minister was brother Woodsworth, a Re-

lar Baptist. There was a great stir, and many were baptized in the name of our Lord Jesus Christ. Mr. West, I believe, then lived in Nelson; but some of the members conceiving a partiality for him, he was elected Minister of the Youngstown Church to the rejection and dismissal of brother Woodsworth, the successful laborer. Affairs began to put on a different aspect immediately—the church declined from that day—conversions stopped, and after the lapse of some years the meeting was embroiled in family quarrels—Mr. West himself being grossly implicated.

When I called about two years ago, I found the church in a state of entire prostration. For four years they had not eaten the Lord's Supper—all was delinquency—a perfect web of wickedness, the like of which I never had seen. It was an involved labyrinth of personal and family quarrels.

For about three weeks I strove to disentangle the sincere hearted, but in vain. Strife is like the lettings out of water—what is spilt is lost. When the threads and fillaments of a quarrel have forced themselves like waves over the whole body ecclesiastic, that body should be dissolved.

We accordingly looked upon this institution to be entirely lost, and began to preach the ancient gospel—the word of the Lord is a hammer and a fire. All hearts were immediately broken or burnt; and of that sinful people there have been immersed nearly 150 individuals. These have become a church, and are walking in the commandments and ordinances of the Lord blameless, as I hope. The scriptures are their sole authority, and they have three bishops bold in the Lord Jesus, and five deacons.

All those who could not, should not, or would not join the young converts, to the amount of about sixteen, styled themselves the Church of Youngstown, and went to the Beaver Association to aid in the framing of that *enormous* bull which has excommunicated our name from the list of the Baptist Associations in the United States. Be it observed, however, that nothing said here is to be construed evilly in regard to the sixteen members—I believe them to be misguided christians. They are eleven, or at most sixteen—the disciples we baptized are about 150.

PALMYRA CHURCH.

About a year after I had been in Youngstown I went to Palmyra in company with brother Hayden, a faithful laborer in Jesus Christ. Here too all was worse than decay—'twas ruin all. The Methodist class was a desolation strewed over the town—a race of backsliders. I talked with many of them, and their quondam class leader was the first person who was immersed—a man who had maintained his purity amid the general delinquency—he stood like Lot in Sodom. The Baptist meeting, like Sardis, engrossed a few names, and but a few who had not defiled themselves; but as at Youngstown, so here also, the church was filled with creeds, swellings, and personal and family quarrels.

We forthwith read the gospel from the sacred page, and exhorted *to obedience*, whereupon many believing were baptized in the *name of our* Lord Jesus Christ. We afterwards separated the young *converts*, and informed the old folks that so many of them as

choosed to embrace the new institution, would be admitted with all pleasure; nearly all of them united, and the church now includes about 100 names.

They break bread every first day, have the scriptures for their sole authority, the settlement of their differences are attended to promptly, (Matth. xviii.) and not deferred till a monthly meeting—they have none—they are very lively, and have overseers and servants.

But here again, as at Youngstown, fifteen, or at most 20, although I suppose only eleven went off, betook themselves to their old ways of creeds, monthly meetings, &c.—called themselves Palmyra Church, of course, and joined the Beaver Association.

ACHOR CHURCH.

This used to be a flourishing church. The causes of its decay are more easily conjectured than detailed. Mr. Winters used to visit it about two years ago, and *aided* in the ejectment of some of its best and liveliest members who have since been associated as a church in St. Clair township—since that occurred Judge Brown, a pillar in the Achor Church, has deceased, and the remaining members have been laboring by means of divers ministers to resuscitate matters. I was told that Mr. West preached there last Lord's day, and baptized one convert. I visited the church about two years ago, but felt so much hurt by their indelicate behavior that I would not preach, and retired from their meeting house—since that I have heard but little about them.

SALEM CHURCH.

In one place where I was baptizing, just as I raised the baptized person up out of the water, I saw a great stick hanging or rather shaking over my head. On another occasion I was interrupted by a person with a sword-cane—at one place they set loose my mare in the night, and at Noblestown in the midst of six Presbyterian congregations the sectarian population cut off all the hair from her tail; but in no place did I ever experience such deceitful treatment as at Salem. According to my appointment I visited this church soon after I began to ride. The brethren received me with seeming courtesy, and I began to speak. The ancient gospel had set straight in my mind things which were formerly crooked. I felt my soul enlarged; the Lord had opened my eyes, and filled my mouth with arguments. I was all transported with the gospel—its novelty, its power, its point, its glory. Accordingly I rushed upon the sinful people like an armed man—forty-one were immersed in ten days, and all seemed to rejoice with me in the victory; but we had to wait until monthly meeting before we could propose the young converts for admission. As this was two or three weeks in the future, those who were secretly or openly opposed to the proceedings had abundance of time to put into requisition all the little arts which they supposed would be necessary to keep out so many of the young converts as they thought *unconverted*: so many of God's children as they thought had not been born *aright* the second time. The meeting came round and none of them were admitted, yet they were many of them their own children, and nearly all of them related either immediately or remotely with the members of the church.

Creeds, confessions, and experiences, were *sine qua nons* with a few of the old folks, and particularly with one woman, so that we separated without doing any thing but disgusting the new converts; but I had to leave the place for five weeks, there being revivals in New Lisbon, Warren, Braceville, and Windham, all at the same time. In my absence twenty-one of the converts were cajoled into the church; the rest have since been formed into a meeting three miles south of Salem, and are likely to do well. At my return to Salem I was requested to be absent for a little, until things became settled, and finally had word sent not to return. Thus a people who would have plucked out their own eyes, and given them to me, did all of a sudden turn round and separate me from their own relations and townsmen, whom under God, I had been the means of bringing back to the Lord, and to righteousness. I never spoke to all the converts again.

WALTER SCOTT.

To the Editor of the Christian Baptist.

Armstrong County, Pa. 1830.

DEAR BROTHER,

YOU cannot conceive with what regret I read your notice of the scandalous anathema of the Beaver Association. Your long silence on the same had partly persuaded me you did not think it worth your notice. As far as I could learn (for I was not at the tribunal) there were two or three disaffected little churches in the Mahoning Association, near the village of Youngstown, with their leaders, applied for admission into this Association. Their names are, I think, William West and —— M'Kelvey, who, with your friend Williams of Pittsburg, carried the Association so far as to get their scurrilous anathema brought into existence under the cloak of the Beaver Baptist Association. Thus you see it altogether arose from three self-created philanthropists, or would-be worshipped clergymen; and I am really sorry that it has given you the least uneasiness; but these are "the little foxes that eat the tender vines."

You are right enough as respects Mr. Winters. He is spreading defamations against you through this little Association in every way he can possibly devise, making use of scurrilous and unchristian language. I myself heard him say you were worse than the Devil, and that he would rather fellowship with the Devil than with Alexander Campbell. By which means, and travelling through the small churches preaching and warning the people against you, he has got them to think you are really a dangerous man and ought to be guarded against. I myself, by his influence, thought you a dangerous man, until, by accident, a number of your valuable Christian Baptist fell into my hands, which I read with such pleasure that I immediately became a subscriber, and have read every number from the commencement of the second volume to the present time, and can truly say, that, next to the Scriptures, I have received more pleasure from *them than any* thing I ever read; and I hope, dear sir, that God will *spare your* valuable life until you make them, and all other of his *enemies,* ashamed of "perverting the right ways of the Lord."

R.

SINCE my notice of the Beaver Anathema I have learned that I was misinformed in some statements concerning Mr. Winter. I hasten to correct them. His name is *Winter*, not *Winters*. In the second place his family was quite small when he came to Pittsburg. In the third place he is said to have landed at Baltimore in the year 1822, and commenced his tour in the United States from that port. These corrections I make lest they should mislead as to the person intended.—*Ed C. B.*

To the Editor of the Christian Baptist.

March 18th, 1830.

Dear Brother,

I HAVE been a constant reader of the Christian Baptist for some time, and must confess that I have received more information from this paper than any other I have read, and I believe it is calculated to do more good than any other writings now extant, (the scriptures alone being excepted.) Although there be some who will not dare read it, for fear of imbibing its truths, (as I heard a gentleman say,) yet I rejoice to know that its light is spreading far and wide, and will soon cover the whole country; and that truth is increasing with great rapidity. I hope ere long I shall hear the gospel preached in its ancient simplicity. Many of my acquaintances, who have been inveterate enemies to the Christian Baptist, have had their prejudices entirely removed since reading it. But I must hasten to the occasion of my writing, and not weary you with things which you must, long since, have heard.

You have been accused of denying the operation or agency of the Holy Spirit in the conversion of a sinner—whether true or false I know not; but this has been the theme upon which your enemies have dwelt. Yes, I myself, when I have heard them abuse the Christian Baptist, have called on them to point out one error in it, and they immediately flew to this. Therefore, you will confer on me a great favor, as well as many others, by answering this. I hope you will not neglect, if you deem it discretionary.

Yours, in brotherly love,

A FRIEND.

MR. BRANTLY'S VIEWS OF REFORMATION AND OF NEW VERSIONS.

BY *"the present order of things"* we understand Mr. Campbell to mean the prevailing order and doctrine of our Baptist churches, and the existing forms of ecclesiastical government. The doctrinal views most prevalent in the churches of our persuasion, in the United States, may be summarily expressed in the annexed sentences. The sufficiency of the Scriptures in their present version, for knowledge and practice, is strenuously asserted. The total depravation and corruption of human nature, is invariably admitted. The dependence of salvation upon election, and not upon man's will, is a tenet generally held with much decision and firmness. The sufferings and *death of Christ* are believed to be the foundation of that atonement,

or propitiation, or pacification, upon which the salvation of all the elect is insured. It is believed amongst us that there is a *Holy Spirit of promise*, by which Christians are sealed *after* they may have come to the exercise of faith; that this same Spirit presides over, and produces every instance of regeneration which occurs in the world; and that he ordinarily employs the Word of God as the instrumental action in regeneration. Immersion in the name of the Trinity, is regarded as nothing more than the figure, the symbol of salvation. It is not a moral purgation, *but the answer of a good conscience.* To the question, *Dost thou believe with all thine heart*, Baptism answers, Yes. It is a most significant answer. The constitution and government of our churches are such as to provide for the perfect independence of every church or congregation, and to make it a religious commonwealth in itself, having authority and jurisdiction over its own affairs, and not answerable for its acts to any Presbytery, Synod, or other ecclesiastical tribunal. The duty of extending the gospel by missions, is generally admitted. The value of extensive learning to the ministry, but not its indispensable necessity, is commonly recognized. The duty of believers to maintain a holy life is universally allowed; and the claims to the character of Christians disallowed to all those who lead unholy lives. The efficacy of faithful prayer in obtaining the blessing of Heaven, is confidently believed.

This is a concise view of that *"order of things"* to which we are attached, not merely because it is old, but because it is true. The *"inefficiency"* of which we complain, does not originate in any defect of our system, but in its defective use and application. That which is true in Mr. Campbell's system, is not new; and that which is new, is not true. "The order of things" under which people live, may be good, whilst their practice is bad; and, unless we have had erroneous information, Mr. Campbell himself is an instance to point to prove that a man may have a good deportment under an *"order of things"* which we consider radically bad.

The reformation which we should be pleased to see, and to which we endeavor to make these pages subservient, consists barely in one article; and that is, the more exact conformity of Christian practice, to that *"present order of things"* which has been briefly sketched above. It is not new systems that we need—it is new hearts. There is no necessity to attempt the amendment of the law; but the amendment of morals is highly requisite. "The present order of things" is not to be blamed; but they are to be blamed who charge the faults of their conduct to wrong systems, instead of charging them to their wrong hearts. Revolutionists, either in civil or religious matters, are often to be suspected. In their harsh attempts to repair the building, they frequently subvert the very foundation. In their amputations and excisions, they cut off the vital parts, and thus destroy the very life of the body. As they act under a plausible pretext, they can take advantage of public credulity, and proceed to almost every extravagance. Another misery with religious revolutionists, is, that they never know when and where to stop. We may consent to go *with them* as far as the Old Version will authorize; but when we *shall* have arrived at a limit, they can easily substitute a New Version, *and by* the help of this can raise us over mountains of difficulty.

Wesley found predestination and election so strongly blended with the common version of the New Testament, that he applied himself to the task of making a new translation. The Unitarians, finding the Old Version rather a dead weight upon them, constructed a new dress for the Testament, from which the more offensive features of the ancient readings were carefully expunged. And now Mr. Campbell has a Version, the fabric of which was not woven by himself, but collected in fragments and stitched together. Some of these patches he has borrowed from his old Scottish namesake, Dr. George Campbell, a very different man from himself; some from Macknight, some from Doddridge, and we know not from how many more. It is obvious that, as the great and good men named above, made out their respective versions to suit their own views of Scripture, there can be very little uniformity in a book composed of such various materials. Why is it that all innovators become tired of the Old Version and seek new ones? Some, who were not innovators, have made new translations of the Bible, or parts thereof; but none of the leaders of innovation so far as we know, have remained contented with the old-fashioned Book in its present dress. *Col. Star.*

IT gives me pleasure always to acknowledge a favor, and to give a person credit for all that he is worth. I thank Mr. Brantly for this notice. What he has written in the above remarks he prefaces thus:—

From the Columbian Star, of April 10.

REFORMATION.—THE last number of the *Millennial Harbinger* contains the following sentence at page 81, which seems designed for our attention—

"*The Rule of Life of the Columbian Star.*—I know not why it is that Mr. Brantly is so much attached to the present order of things, while complaining so much of its inefficiency, and why he should at one time talk as if friendly to a reformation, and at another exhort his readers to keep in the good old way, alluding to the way of their grandfathers, or ancestors for two or three generations. A little light on this subject would be acceptable. We would thank him to say whether any reformation in the system of things is necessary; and, if any, in how many particulars his reformation would consist."

I MUST give him credit for possessing a great degree of art—yes, of *art*. It is not the art displayed on one occasion, but on many occasions, which I admire. We admire art although exhibited against honesty and candor; and while admiring, we only regret that it is not displayed on the side of truth and goodness. In a very artful manner this gentleman substitutes a string of opinions, and calls them *the present order of things*, and thus *evades* the whole subject presented to him in the paragraph he cites.

This is certainly a new order of things which consists in the *doctrinal views* most prevalent in the churches of our persuasion. It *is the first time* that I have heard a number of abstractions, purely

sentimental, called *an order of things*. I will define what I mean by the phrase *order of things* in the connexion in which this phrase appeared. The present order of things amongst the Regular Baptists is this:—A person applies for baptism. He is called before the church, at its Saturday monthly meeting. He is interrogated respecting his conversion. He relates all that he has felt and thought, more or less, since the time of the commencement of "*a work of grace*" upon his heart. After being examined to the satisfaction of the church, the question is put—"Ought the candidate to be baptized?" If the church, or a majority of them *present*, give a verdict in his favor, he may then be immersed. He is then immersed *in the name of the Trinity* on a suitable occasion, and joins the church. This church of which he is a member meets statedly *once-a-month in its church capacity*. After meeting on the Lord's day, and talking over the affairs of the neighborhood out of doors for a while, the preacher calls them into the house, either by going into the pulpit or giving out a hymn. They sing a few stanzas of a hymn, or song, the precentor or the choir, as the case may be, standing, and the congregation sitting. This ended, the preacher prays *for the people*, and for a sermon, sometimes *for a text*, and for the conversion of the converted. Then comes the sermon, homily, or discourse, explanatory of some word, phrase, or verse found somewhere in the Old or New Testament. Sometimes it is the saying of an angel, a good man; sometimes the saying of a wicked man, and sometimes the saying of the *****. [I must here declare that I did positively hear a sermon delivered before an Association from the words of a demoniac, or person possessed of a demon.] The sermon ended, a prayer is made for a blessing upon the seed sown, or the doctrine delivered; a song is sung, and the benediction is pronounced. Home they go.

I will say nothing about the order of things in the families of those who have been worshipping God in worshipping a *preacher*, or in sitting once-a-month under the allegories and comments of a person who, five times in seven, cannot tell the nominative case to a verb, or the antecedent to a relative. ☞I never did disdain, nor did I ever cast a disdainful look upon a brother because he was illiterate. Nay, so far from it, I have generally encouraged them "to improve their gifts." But I cannot compliment any illiterate man for assuming the office of an *interpreter*, or expositor of Scripture. Men may proclaim Jesus, and exhibit the reasons why they believe on him; they may preach Christ successfully without *English*, *Latin*, or *Greek*, just in the language of the nursery; but to hear such a man *expounding texts* or *explaining scripture*, is a burlesque on the pulpit and a satire upon the age. Yet a large proportion of our preachers are not content with being preachers, however illiterate they must make sermons, and become pulpit commentators.

Once-a-quarter, often once in six months, there is a *sacrament*. The table is spread, and bread and wine placed upon it. The preacher breaks the bread into crumbs, talking all the while about *the eucharist*; and after prayer the deacons carry it round upon *plates*. *None of the disciples* break the loaf. The consecrated hands *of the pastor* alone is privileged thus to handle it. Then a cup is

carried round by the deacons, whose sole office it is to wait upon the pastor to help to *serve* the tables.

The sacrament being over, all things continue as they were; the people dress and mount their horses, walk on foot, or ride in carriages, as it happens, once-a-month, to hear a text explained, and often as much to see their relatives, neighbors, and friends, as to hear the sermon. Their children are generally left to the Lord to be converted; for if embraced in the atonement or the election of the party, they are "*insured.*"

But now and then a missionary, a Sunday school agent, a temperance preacher, or a tract eulogizer, makes them a visit. He tells a good story of the scheme, and inculcates liberality. He inspires the people with his spirit. If he is on the tract expedition he gets up a society. A president, directors, and a *treasurer* are wanting. This serves to gratify the pride of some of the wealthier sort. It also serves for a theme of conversation, discussion, and *religious talk* on Sunday. By the time they have worn out, or got tired of this religious plaything, (for religion has its toys,) a *temperate* preacher announces *temperance* as the order of the day. This is a good work, and there must be some other society, other than the church of God, created upon a new bond of union, and upon a new principle of co-operation. Officers for this are wanting, and a new knighthood is formed. If the rich in the neighborhood were all taken into the first order of dignitaries, rather than take into this new communion the virtuous poor, they conclude to double or treble title some of the order of St. Dominic. They will confer the ribbon or the garter upon dignitaries of the Tract or some other fraternity. The people become temperate, and the question has been decided that this is a good institution. Then comes the training of "*pious* youths for the gospel ministry," and the importance of education is discussed. An education society is wanting, and *pious* youths, who want to rise to the dignity of pastors, are sought after. Many are found, but *few* can be qualified for the want of money! The missionary cause and its agents come always before us. The poor pagan cannot be saved without the gospel, though Mr. Brantly admits they may be regenerated without the word of God! And what shall I more say? for time would fail me to tell of Gideon, Barak, and Sampson—to tell of the Sunday School Union—of things domestic and foreign—of the cessation of Sunday mails, and of all the benevolent enterprizes of the age. These generally are a part of the present order of things. This I give as a sample, and it is but a sample of the present order of things among the Baptists.

In the mean time the people are not instructed in the Holy Writings; they are ignorant I say comparatively, and generally they are ignorant of the message of God to the world. The consequence of this ignorance is a deadness and coldness in the whole profession. The love of the world and the honor that comes from man leave little room in the affections for the love of God and the joys of his salvation. Light cheers, quickens, animates. The light of salvation gives life. But the dead, and the obdurate, and the disconsolate are under the dominion of darkness.

By the fruits of the popular order of things I judge of its character. I well know the history of the Baptist churches, as well as of many of the Paidobaptist. I will not write a history of one of them at this time; but I may yet give the history of a few for a sample if Mr. Brantly will affirm that I have not given a fair outline of the present order of things. I do not say that every church in the Baptist connexion is exactly represented in the preceding outline; but one thing I will say, that more than the *nine-tenths* of them in half the states of the union where I have formed an acquaintance with them, are fairly represented in this hasty sketch. In lieu of this order of things, Mr. Brantly gives us a list of their opinions, and all the reformation he wants is to see them acting up to these opinions. Now I do know many individuals living up to these opinions, as far as one can live up to opinions so contradictory to each other, and I know of none professing the christian name less to be envied than they. I presume Mr. Brantly lives up to these opinions, and what are the effects of them upon his mind and behavior, and upon his church? I leave those best acquainted to answer this question. But read the Star! Behold the system! Behold the man! I dare say that Mr. Brantly is as good a man as the system can produce.

I will not now repeat what has been so often said in the preceding volumes upon the items of opinion in Mr. Brantly's present order of things. I confess that with many of these opinions I agree as I do with Mr. Locke or Mr. Reed in their philosophy, or with Sir Isaac Newton in his *principia*. And viewed in the light of Mr. Brantly's optics, they are as inefficient to reform the world, as the doctrine of Sir Isaac was to change the transit of a star or the orbit of a comet. I do not, indeed, understand what Mr. Brantly means in some expressions—such as, "coming into the exercise of faith"—"the total depravation of human nature"—"the death of Christ, the foundation of pacification"—"the Spirit's *ordinarily* employing the word of God as the *instrumental action* in regeneration"—"immersion, the figure or symbol of salvation"—Past salvation or future salvation, as respects the moment of immersion?——Say? "The Baptist church, a *religious commonwealth*"—"the efficacy of *faithful prayer*." There is such a new-fangledness and awkwardness in this phraseology—such an unintelligibility about it, that it requires for me a commentator. I know it will puzzle even Mr. Brantly to explain some of these *tertium quid* phrases. Suppose the following questions were asked him: Where was faith before the *exercise of faith?* How does a person *come into the exercise* of any principle? Does *"total"* mean *entire and perfect?* Has it any parts or degrees? Can the most impious wretch be any thing more than *totally* depraved? Is the newborn infant as depraved as the vilest sinner that lives? Does *atonement* mean God's pacification to us, or our pacification to him? Is the death of Christ an atonement of God to us, or our atonement or reconciliation to God? Is not God reconciling us to himself by the sacrifice of his Son for our *sins? Can* there be *two seeds* of the same plant—*two seeds* of the same *animal—two instrumental actions* or means of regeneration? Can *there be an ordinary* instrumental action of regeneration, and an

extraordinary instrumental action of regeneration? Does not the Apostle Peter declare that the word of God is the *incorruptible* seed of regeneration? What new seed is this which you have found, Mr. Brantly?

My dear sir, permit me to assure you that there needs no witness to depose that you have drunk too deeply into human systems. The Oracle of God you have seen through the glasses of a system which have given a new and strange hue to the whole volume. Pull off your glasses and read with the naked eye, and see what a different colored volume it is!

What means "*immersion in the name of the Trinity?*" Is there any act—was there ever any act instituted as a figure of what we had formerly received, of any gift or favor bestowed upon us? Is faithful prayer and "the prayer of faith" equivalent? What means the "answer of a good conscience through a symbol?" Explain, if you please. Your correspondent (Mr. Clopton) talks about "high-sounding words of vanity." I would thank him or you to show that these are not unintelligible sounds, words without ideas, which neither yourself nor one of your readers can explain. So much for your "order of things," or new order of expressions.

There is one great truth, and I will always pick up a truth as I would a diamond out of the mud—I say there is one great truth in your second section. It is this: "That which is true in Mr. Campbell's system is not new, and that which is new is not true." I know there is an ambiguity in this sentence. But in its common meaning it is most true. Suppose it had read, *That which is true in religion is not new, and that which is new in religion is not true*, I would have said a hearty *Amen*. The fault I have found with the popular schemes of religion is well expressed by Mr. Brantly in this antithesis. They are all too *new* for me. I have said, as every reader of these volumes knows, that nothing in religion is worth a thought which is not as old as the New Testament. Has Mr. Brantly agreed with me at last—what is new in religion is not true!! This was my start-point in the year 1810. It is found minutely detailed in the first and second volumes of this work. I am all for the old things—not Mr. Brantly's *old things*, some of which are not older than the 40th year of Andrew Fuller. Old things may become new, however. Many of the positions of Luther and Calvin were called new, and were new, at the era of the Reformation; but yet they were as old as the era of Christianity itself.

Some new things in "*my system*" may be true. Many things said about the modes of preaching and teaching are as new as the practices, and therefore may be true; for both that which is opposed and that which opposes are of recent date. But this is a mere criticism on the phraseology. What Mr. Brantly means is true. I understand him to mean that all new things in religion are false, and that whatever is true is as old as the religion. I request all my readers to bear this concession of my most inexorable opponent in long remembrance.

Bad hearts are next complained of. "It is not new systems, but *new hearts* that we need." True it may be of many, and, for *aught I know*, of many of the popular preachers. But I go upon

this principle, that the heart is not to be cured by a charm, nor to be purified by false notions. Therefore, I contend for the ancient gospel—the gospel found in the New Testament, because it is the wisdom of God and the power of God to purify the heart. Neither Calvanism, Fullerism, Arminianism, nor any human system can purify the heart; for very wicked men have been indoctrinated into all these systems. None, however, believe and obey the gospel whose hearts are not purified: for God purifies the hearts of men by believing the gospel. This is the reason faith purifies the heart, for it brings the truth of God into the heart.

Then comes Wesley's, the Unitarian's, and some other versions of the New Testament. Then comes the denunciation against the New Version—the wholesale denunciation. Who can stand before envy? Let me here say, and let me be put to the proof, that there is no important item for which I contend that I cannot prove from the worst version I ever saw. I will take the common version and meet Mr. Brantly on any one item he chooses to select—*Baptism for the remission of sins* if he pleases. Yes, the common version will sustain, ably sustain me in every point; and I will predict that, upon this point and many others, Mr. Brantly will call upon the aid of new versions before I call for help. I look upon all that is said on the subject of the New Version by Mr. Brantly as most illiberal, uncalled for, and insupportable. It exhibits a rancor and a spirit of denunciation more becoming his Holiness than a Protestant. I am always prepared to defend not only the New Version which I have published, but the necessity of new versions for the confirmation of the faith and the enlargement of the views of christians. There is not a commentator in christendom that has not given us as much of a new version as I have done. Not one Catholic or Protestant who has not attempted to correct a thousand times the version on which he wrote. Nay, Mr. Brantly must be a *rara avis in terris simillima nigroque cygno* (in plain English a black swan,) if he has not in his pulpit harangues often attempted to improve the version. But these remarks were intended to prejudice those who have not examined the version both against the publisher and the work. I am an innovator and the version is an innovation. I am glad that in these volumes will be found the preface to the King's version, a very scarce document in this day. From that preface, written by the publisher of the King's version, it will appear that all Mr. Brantly has said, in spirit and substance, was said by the opposers of the present version. The common version was introduced by *authority* in defiance of all objections. Is not this a fact, Mr. Brantly? Was it not more objected to than the reading of the New Version? Surely he is not so ignorant of the history of the versions of the Bible as not to know that not one was ever introduced without much opposition. Mr. Brantly takes the same ground to oppose myself and the version I have published on which the Catholics stood in all their opposition to all the new translations. They said *all the innovators* wanted new versions.* Wickliffe (*we* call) the

**So early as A. D.* 1160, Peter Waldus, an innovator and heretic, *attempted a translation of the four* Gospels into the French language. *We call him a great and good man.*

first reformer [the Catholics call him the heretical innovator John Wickliffe] published a translation just to suit his own views. This was the first English Bible. An innovator he was, and the Bible he published was an innovation upon the Church of Rome.

Tyndal, A. D. 1526, another innovator and heretic, published an English version of the New Testament. The Bishops of England condemned it; King Harry proscribed it; the Bishops bought up and burned all they could find; the laity would read it, and the King and the Clergy had their hands full to keep the people in the dark. In ten years five editions were sold in Holland. The King proposed a new translation, but the Bishops opposed it; and in spite of both, the people got to understand the Scriptures better than their teachers. The same version, dressed up a little, and called "Thomas Matthews' Testament," when recommended by Archbishop Cranmer, took with the Clergy; and when they found the people would have it, they said it was a good version, and took off all restraints against the reading of it.

Luther and Beza—indeed, all the *innovators*, now called *reformers*, either gave new versions, or aided in giving them. So that the Catholics and Mr. Brantly have good reason to lament that all innovators gave new versions. [See the History of the Bible, vol. 2.] Well may he ask, "Why is it that all innovators become tired of the old version and seek new ones?" All reformers hitherto have had occasion to lament that the people, either through imperfect translations, or through the want of translations, were kept under the dominion of the Clergy!

Had I made a version myself it might have been said, with more plausibility, I was tired of the old one. I chose rather to collect a version already made by men that Mr. Brantly called "*great and good*." His commendation of them, however, goes not very far with me. But those who look to him for instruction will please remember that Mr. Brantly calls the authors of the New Version *great and good men*. But see what sort of men are great and good in Mr. Brantly's calendar: such as make a translation "*to suit their own views*." "These great and good men," says he, "made out their respective versions to suit their own views." So did the King's translators—so did Beza. They pleased the King, the Court, and the Bishops of England. But it is *gratuitous* to say that Drs. Campbell, Macknight, and Doddridge made a version to suit their own views; for none of them strove to sustain their own sect farther than their prejudices directed them, and two of them (Campbell and Macknight) rose as far above the sectarian feeling as any translators in ancient and modern times Dr. George Campbell was a very different man from Mr. Brantly and A. Campbell, it is true. But that cannot be helped; and I know not why any two men, born at different periods, and educated in different schools, are to be blamed for not being item per item the same.

I think I have not passed over a single item worthy of a remark *in this Mr. Brantly's present order of things*. As I have thanked him *for this notice* he has taken of me, I will thank him twice if he w

be as liberal to his readers as I have been to mine. Let them once hear me in his paper as I have let mine hear him *in extenso*.

I am not afraid (because I have nothing to lose) to permit my readers to hear all that can be said against my views and my deeds. This has always been my course. This hasty sketch appears in this paper to make room for Mr. Clopton's No. 2 in the fourth number of the Harbinger. The cause I plead cannot be defeated by its enemies: retard it they may. They cannot make a *sect* of us as we shall show. We have more to fear from our friends than our enemies. Let them act with christian prudence and in a christian spirit. then there efforts cannot fail.

EDITOR.

TO "A FRIEND,"

Who writes, page 273.

DID you ever read any thing I have written, denying the operation or agency of the Holy Spirit in the conversion of sinners? No: you did not. Neither have I written any thing to that effect. What the scriptures say, I affirm—when and where they are silent, I am silent. The New Testament teaches not the modern doctrines of spiritual influences. The Holy Spirit is the great agent of the Christian Institution. Jesus called the Spirit the advocate of his cause. That cause the Spirit plead, and still pleads. But of the mystic influences, independent of the Lord, and the physical operations upon the hearts of men, *without the word*, so much talked of and prayed for, I learn nothing in the sacred writings. It matters not what my opponents say. They have said every thing, and done every thing which they dare attempt, and it has uniformly returned upon their own pates. If I should remove one calumny, they would soon invent another. To save them of the trouble of inventing new ones it would be as well, perhaps, to let them have this one.

The time is not far distant when their slanders and calumnies will much more aid our efforts than their praise. For my own part, I have said, and now say, that we disregard them. We notice them often, and will notice them again, for other reasons, and from other considerations, than any effect they can have upon our feelings or efforts. They do prejudice many against us and against the gospel; but it is not to us they have to account for it. While I hope ever to sustain a character and a conscience without reproach, I will feel as impregnable as the rock of Gibraltar. The friends of the ancient and apostolic gospel are numerous, strong, and courageous. They are more than a match for their enemies; and will, if true to themselves, as certainly prevail, as did the chosen tribes led by Joshua, over the seven sects of idolators which once possessed the land of Canaan. They have seen and tasted the fruits *of the land*, and the sons of Anak cannot affright them. Jericho *will fall again* by the blowing of rams' horns, and, at the sound of *the gospel* trumpet, the armies of the aliens will be routed.

EDITOR.

CONCLUDING REMARKS.

TO the co-operation of a few friends, under the divine government, is to be ascribed the success which has accompanied this first effort to restore a pure speech to the people of God—to restore the ancient order of things in the christian kingdom—to emancipate the conscience from the dominion of human authority in matters of religion, and to lay a foundation, an imperishable foundation, for the union of all christians, and for their co-operation in spreading the glorious gospel throughout the world. I had but very humble hopes, I can assure the public, the day I wrote the first essay or the preface for this work, that I could at all succeed in gaining a patient hearing. But I have been entirely disappointed. The success attendant on this effort has produced a hope which once I dared not entertain, that a blissful revolution can be effected. It has actually begun, and such a one as cannot fail to produce a state of society far surpassing in the fruits of righteousness, and peace, and joy, any result of any former religious revolution, since the great apostacy from christian institutions.

Having been educated as Presbyterian clergymen generally are, and looking forward to the ministry as both an honorable and useful calling, all my expectations and prospects in future life were, at the age of twenty-one, identified with the office of the ministry. But scarcely had I begun to make sermons, when I discovered that the religion of the New Testament was one thing, and that of any sect which I knew, was another. I could not proceed. An unsuccessful effort by my father to reform the presbytery and synod to which he belonged, made me despair of reformation. I gave it up as a hopeless effort: but did not give up speaking in public assemblies upon the great articles of christian faith and practice. In the hope, the humble hope, of erecting a single congregation with which I could enjoy the social institutions, I labored. I had not the remotest idea of being able to do more than this; and, therefore, I betook myself to the occupation of a farmer, and for a number of years attended to this profession as a means of subsistence, and labored every Lord's day to separate the truth from the traditions of men, and to persuade men to give up their fables for the truth—with but little success I labored.

When pressed by some of the most influential Baptists in the cities of New York and Philadelphia, in the year 1816, to settle in one of those cities, I declined the friendly offers and kind persuasions of both Deacon Withington of New York and Deacon Shields of Philadelphia, alleging that I could not take the charge of any church in those cities, because I did not think they would submit to the government of Jesus Christ, or to the primitive order of things. They asked me what that order was. I gave them my views. To which neither of them objected. Deacon Withington alluded to Mr. M'Clay's church in that city as practising in part that order; and said that for himself he preferred it. I replied that however well disposed he might be towards it, I could

think that many of the members of that church would (Mr. Williams' it was then,) and rather than produce divisions among them, or adopt the order of things then fashionable in that city, I would live and die in the backwoods. The same or similar remarks were made to Deacon Shields in Philadelphia.

Such were my views and feelings at that time, and so slight were the hopes which I entertained of seeing the least impression made upon the kingdom of the clergy. But my own mind labored under the pernicious influence of scholastic divinity, and the Calvinian metaphysics; and although I greatly desired to stand perfect and complete in the knowledge of the will of God, and my conscience could bow to nothing but the authority of the King Eternal, yet a full emancipation from the traditions of the elders I had not experienced. This was as gradual as the approaches of Spring.

In the year 1820 when solicited to meet Mr. Walker on the subject of baptism, I hesitated for about six months whether it were lawful thus to defend the truth. I was written to *three* times before I gained my own consent. I did not like controversy so well as many have since thought I did; and I was doubtful of the effects it might have upon society. These difficulties were, however, overcome, and we met. It was not until after I discovered the effects of that discussion, that I began to hope that something might be done to rouse this generation from its supineness and spiritual lethargy. About two years afterwards I conceived the plan of this work, and thought I should make the experiment. I did so, and the effects are now before the public.

Little is done, it is true, compared with what is yet to be done; but that little is a great deal compared with the opposition made, and the shortness of the time in which it has been done. He that sails against both wind and tide sails slowly, and if he advance at all it must be by great exertion of the mariners. The storm now rages more than at any former period; but the current is more favorable. The winds of doctrine are raging upon the great sea; but they are continually shifting, and though we may be tossed and driven sometimes out of our course, the vessel is good, the Pilot the most skilful, so we cannot fear to reach the desired haven.

Many apologies ought to be made for the execution of the prospectus of this work. Things changed so much from our expectations that we were compelled to change with them. Our series of essays upon some topics were much shorter and longer between, than was contemplated. The publication of two debates, and of two editions of the New Testament, unexpected when we issued our proposals, distracted our attentions, and so increased my labors, that more was done than could be done well. The compositions for this work were almost universally written in the despatch of ordinary letter writing, the half of an essay being often in type, or *in the press*, before the other half of it was conceived or written. *During* the last two months we have issued three numbers of the *Millennial* Harbinger, and this is the sixth number of this work *in nearly* the same period. Besides we have written scores of *long letters*. These things ought not to have been so: but a wil-

lingness to do all that the most unremitting attentions could do, and the demands upon our services in various departments having been so urgent, we were compelled to undertake too much. We hope to avoid these excesses of labor in future, and to rally and concentrate our energies upon one work.

Many subjects introduced into this work have not been fully and systematically discussed. General views have been submitted, rather than full developements and defences. Not a single topic has received that finish, or that elucidation which it is in the compass of our meaus to bestow upon it. Many queries are not formally and fully answered which have been proposed; though most of them, if not formally replied to, are still substantially discussed in some of the essays in this work, such as that proposed by 'AFriend' in the present number, page 273. I have thought if life should be prolonged, and an opportunity offer, that I would one day revise this work, and have a second a edition of it published, with such emendations as experience and observation might suggest.

I have commenced a new work, and taken a new name for it on various accounts. Hating sects and sectarian names, I resolved to prevent the name of *Christian Baptists* from being fixed upon us, to do which, efforts were making. It is true, men's tongues are their own, and they may use them as they please; but I am resolved to give them no just occasion for nicknaming advocates for the ancient order of things. My sheet admonishes me that I must close, and as usual on such occasions I ought to return thanks to all those who have aided in the circulation of this work and patronized it, were it not that I cannot consider it as a favor done to me. Those who write for a subsistence should feel grateful to those who sustain them; but the patrons of this work, its real friends, were actuated by other considerations, than personal respect for me; and as it was not to sustain an individual, but to promote the truth they bestowed their patronage, I can only say that the God of truth has blessed them, and will bless them, having acted sincerely in this matter. To him I commend them, and to him to whom I owe my being, and all that I call mine, to whom I have vowed allegiance never to be recalled, to him I will now and forever ascribe praise for the good which he has made me to enjoy, and for the good, if any, he has enabled me to do to others. I have found myself blessed in this undertaking—my heart has been enlarged, and no reader of the Christian Baptist, I think, will ever derive more advantage from it, than I have from the writing and conducting of it. To Jesus Christ my Lord be everlasting praise!

EDITOR.

THE Rev. *Jacob Creath*, Jun. has been elected a member of the Board of Trustees of Transylvania University, on Wednesday last. Hon. *Thomas M. Hickey*, was chosen Chairman of the Board, *vice* John Bradford, deceased.

Lexington, Ky. Gazette, of April 9.

☞NOTICE.☜

READERS of the Christian Baptist who have been overlooked in forwarding the Millennial Harbinger, and are desirous of reading it, will please apply for it. We have kept the back numbers of it for such as we could suppose might want it; but have not forwarded them in some instances through inadvertence, and in others, because we wanted an unequivocal proof of their desire to patronize the new work in any other way than by their names. To all who have been edified and pleased with the Christian Baptist, we will promise that the Millennial Harbinger will not fail to be proportionally interesting. *Ed. C. B.*

OUR agents will please, as soon as possible after the reception of this number, settle up their respective agencies, forwarding to us a list of the absolute and unconditional delinquents. Subscribers who are conscious of being three years in arrears for this work, can, on forwarding to us five dollars, be furnished with the first volume of the Harbinger.

MONTHLY RECEIPTS,

For the Christian Baptist, from the 25th of March, to the 20st of April, 1830.

A. Titus paid vol. 6 for Mr. Miller, West Alexandria. B. Allen, Louisville, Ky. vol. 6 for Catharine Cove, and F. Honory, vol. 7; H. G. Smith, Dr. Teaten, and H. Keller. W. B. Sims, Cuckooville, Va. 1, 2, 3, 4, 5, and 7, for Dr. M. Pendleton. B. S. Hendrickson, N. Y: city, vol. 7 for I. Towbridge, Dr. L. Barker, R. Pettigrew, E. White, and himself. O. Clapp, Ohio, vol. 5 and 6 for S. Sherman—vol. 6 and 7 for N. Porter. M. Norville, Nashville, Ten. vol. 5 and 6 for T. Washington, vol. 4, 5, and 6; for G. Goodwine, vol. 4, 5, 6, and 7; for J. B. Craighead, 1 vol; for I. Marshall, vol. 7, W. T. Mills, 1 vol. for Mrs. H. Temple, vol. 5, 6, and 7; for J. Davidson, vol. 6 and 7; for H. Blackman. A. Shallenberger, Mount Pleasant, Pa. vol. 7; for A. Stouffer, J. Robinson, H. Neele, D. Shallenberger, and L. Zimmerman. T. Bullock, Versailles, Ky. $12, 62½. J. W. Jeffries, Jeffries Store, Va. vol. 7 for B. Stone, and vol. 6 and 7 for A. E, M'Cutchon. S. G. Shropshine, Augusta, Ky. vol. 7 for himself. N. Hoyt Ely, Ohio, 5, 6, and 7, for himself. Mr. Shepherd, Georgetown, Ohio, vol. 6 and 7 for himself. Wm. Bootwright on the agency of H. Jones, deceased, in full $9, 66. for A. S. Hopkins, Jesse Winn, Jesse Williams, M. W. Webber, C. Carter, J. H. Styger, M. Baker for 7 vol. and 6 and 7 for Elder B. Watkins, Richmond, Va. Augustus H. F. Payne for W. H. Wilson 6 and 7, and 7 for L. Cahill, Mason co. Ky. J. B. Radford, Hopkinsville, Ky, vol. 6 and 7 for himself. Charles King, sen. Irville, Ohio, vol. 7 for himself. S. Ring, 7 vol. for himself, Belmont co Ohio. Instead of Miss Cahoon, J. Cahoon. and himself in a former number it should *have been W.* Terrel, J J. Cahoon, and himself. Wm. Churchill *paid for J. Colvin,* $2 00 for vols. 6 and 7; and for Judge Smith, *Deerfield, O. vols. 6 & 7,* $2,75. S. Carpenter, Bardstown, Ky. paid *for vol. 7 for himself.* H. T. Chevis, Colleyville, Ky. for vol. 7.

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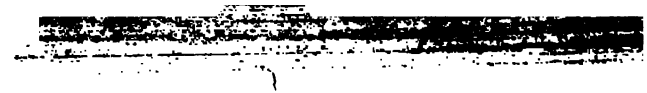

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